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ONE HUNDRED AND FIFTY YEARS

OF

The First Church in Lincoln

"

MASSACHUSETTS



The Original Meeting House
drawn from Memory

1848
1848
1848
PROCEEDINGS

IN OBSERVANCE OF

The One Hundred and Fiftieth Anniversary

OF THE ORGANIZATION OF

THE FIRST CHURCH IN LINCOLN

MASSACHUSETTS

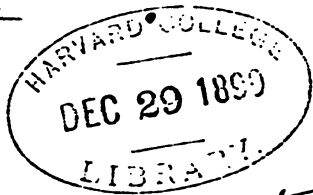
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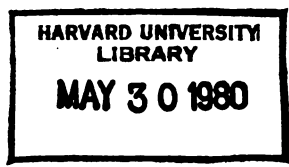
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Rev. E. G. Porter



PREFACE

WHEN the commemoration of these one hundred and fifty years was first contemplated, the plan was to have the celebration in 1897, the church having been organized August 20, 1747. Owing to various circumstances, however, the matter was postponed till 1898, when an historical discourse was given by the pastor on Sunday, August 21. The anniversary exercises were continued on the first Sunday of September, when Rev. Edward G. Porter, for many years pastor at Lexington, delivered a sermon embodying biographical sketches of the Lincoln pastors, with brief notices of some of their parishioners.

The desire was expressed that both of these discourses might be printed; and through the generosity of three members of the church,—Miss Julia A. Bemis, Mrs. Susan F. Shedd, and Mr. George Flint,—the fulfilment of this desire has been made possible.

In revising the papers for the press, it became apparent that their value would be increased by the addition of such historical facts as might be brought to light from sources hitherto unexplored, and likely before long to become unavailable.

An extended correspondence, especially with descendants of the earlier pastors, and a careful investigation of fragmentary documents, involving more time than was anticipated, have led to the discovery of much interesting material bearing directly upon the life of the church. By this means, also, we have been able to

secure several portraits and other illustrations which we could not otherwise have had.

Consequently, Mr. Porter has reconstructed a portion of his sermon to make room for the valuable reminiscences which have rewarded his labors, and which greatly enrich our pamphlet and place this community under a fresh and lasting obligation to him.

By special request, Mrs. Richardson has kindly prepared a paper on the history of the Sunday-school, as the subject could not be properly treated in either of the addresses.

This result of our united efforts is now offered to the church and its friends, with the warmly cherished hope, both of the writers and of those who have so generously encouraged them, that it may serve to increase the affection felt for this venerable church of Christ by her children of to-day and of the generations yet to come.

E. E. B.

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HISTORICAL DISCOURSE

BY

REV. EDWARD E. BRADLEY

SEVENTH PASTOR



HISTORICAL DISCOURSE.

WE have met to celebrate a century and a half of the existence of the Church of Christ in this place. We have met to review the history of the organization that has sent forth into this community those streams of influence that have been the chief moulding force during all these years in shaping the thought and the life of this people. We have met to do honor to the men and the women whose labors and sacrifices have gone into the foundations of the religious and political life of our town, and not of our town alone, but of our state and our nation. This church has not been composed in any period of its history of extraordinary individuals, but of ordinary men and women; it has not been therefore a church without spot or wrinkle, but it has stood here always to witness to the existence of the highest ideals of human life, and has sought according to its light and strength to fulfil those ideals and to lead others to fulfil them.

For the larger part of its history it is not less true to say that the life of the town has been a part of the life of the church than it is to say that the life of the church has been a part of the life of the town. During nearly a hundred years the business affairs of both were conducted by the same men, in the same house, and at the same meetings,—for in those days the settling and unsettling of ministers, raising their salaries, repairing the meeting-house, assigning seats to the congregation, regulating the music, determining the hours of public worship and even the forms of worship, were as much matters of town business as laying out roads, setting up schools, or providing for the poor, and all were included in the same town warrants; so that he who should attempt to give a history of the church apart from the history of the town would attempt an impossible task. Yet the limitation of time imposed by this occasion will compel me to confine myself

chiefly to the facts most closely connected with the life of the church. There is no record upon the books of the church that on the one hundredth anniversary of its founding was observed. The omission may in part be accounted for by the fact that the church was then without a pastor, Mr. Newhall having resigned in the preceding April. But under the circumstances of the present hour I feel it would indicate the lack of a true and just appreciation of the high privileges we enjoy should we fail to remember our connection with the past, and to acknowledge the debt we owe to those who have gone before us, into the fruition of whose labors we have entered. Moreover, it is only through a knowledge of the past that we can attain to a true understanding of the present; while we can find no truer or stronger inspiration to fulfil worthily the obligations that devolve upon us than that which comes through acquaintance with the noble deeds and generous sacrifices of those who have lived before us.

It is an impressive thought that upon this spot where we met to-day one hundred and fifty-one years ago our fathers met to keep a day of fasting and prayer to ask the divine blessing upon their "endeavours to settle a gospel minister" among themselves, to organize themselves into a church of Christ. Although the meeting out of which this church grew seems so remote from us, we ought not to forget that there were gathered in that assembly men whose blood flows in the veins of many who are here to-day — men who once walked our streets, whose hands tilled our fields and whose voices and whose votes helped to establish broad and sure, at the beginning of our national life, those foundations of liberty, equality, and justice which are the glory of our own time and which, please God, shall endure forever. It would be easy to find fault with the meagreness of the records that have come down to us of what was said and done in the early days of the church's history; we long to know much that was not recorded and so will never be known. The early records of the church, indeed the records during the larger portion of its history, are the handwriting of its pastors; but while for the most part they were faithfully kept, they contain only the official acts of the church and give but little insight into its real life and work.] We are very thankful for what we have, and especially for

fulness of the records connected with the organization of the church and with the circumstances and the motives that led to it I desire on this occasion to record my hearty appreciation of the value of the service rendered to the church by its late pastor, Mr. Richardson, and those who aided him in issuing the Manual, in making so accessible to all the chief facts of the history of the church and parish. This book has been in your hands for twenty-five years, and for me to rehearse here to-day the facts contained in it would be an uninteresting task both for you and for me. In writing this paper I have considered that these facts are already in your possession; and I shall attempt to give some account of the religious life of New England during the period covered by the history of our church, especially of its earlier part as being less familiar, and then try to set the life of our particular church into this general view of the times; for without some knowledge of the larger movements of the times it would be impossible fully to understand our own history.

MOTIVE OF THE FOUNDERS.

But I wish to refer in somewhat fuller detail than was necessary or possible in the Manual to the circumstances connected with the organization of the church. In such an investigation as this it is of very great importance to discover what the facts of the history are, but facts must always be judged in the light of the motives that lay behind them. The view has been given currency by the leading authority upon our local history that this church was founded by disaffected members of the church in Concord, who wanted to withdraw from that church. The chief support of this view is found in the fact that there was trouble in the Concord church at the time the petition was made to the General Court to set off this community into a separate parish. That trouble grew out of the unfriendly feeling of certain members of that church toward their minister, the Rev. Daniel Bliss. In order to understand the nature of this trouble, we need to remember that there was going on at this particular time in New England one of the most remarkable religious movements that ever visited this country, which came to be known as the Great Awakening. This revival began under the preaching of Jonathan Edwards in North-

ampton, and rapidly spread through all the New England States, arousing the intensest excitement upon religious subjects wherever it went. While it is not possible to doubt the fact that great good was accomplished during the progress of this revival, — for not only were ten or twelve thousand persons added to the churches, but large numbers among church-members and also among the ministers were quickened into new spiritual life, — yet it is easy to see that an entirely opposite opinion of the revival might prevail in the minds of those who had been untouched by it, and that such persons would be antagonized by the extravagances and disorders in the conduct of the meetings. These feelings of favor and opposition became so marked that before long New England was divided into two parties, — the one supporting the new methods of Christian work, approving the physical manifestations that accompanied evangelistic preaching as evidence of the Spirit's presence and power, and insisting on a conscious experience of a change of heart as a proof that a man was truly a Christian; the other party looking upon the revival as a temporary manifestation of enthusiasm, and holding that the surest way to become a Christian was to employ the ordinary means of grace with diligence, — such exercises as prayer, the study of the Scriptures, regular attendance upon divine worship, leading a moral life. Those who favored the revival were nicknamed the "New Lights," and those who opposed it the "Old Lights." I have dwelt upon this episode in the religious life of the last century, for whether or not it helps in any way to explain the origin of our church, it does explain some things in its later history to be referred to further on.

The trouble in the church in Concord already referred to developed in connection with this controversy that had grown out of the Great Awakening. Mr. Bliss was one of those who favored the revival and approved its methods. Many of his members did not agree with him in these views; and two parties were formed in the church, — one desiring that he should resign his pastorate, and the other desiring that he should remain with the church. Several councils were called, first by one party and then by the other and afterwards by the two conjointly, with the result that the differences were adjusted, and Mr. Bliss continued to be the pastor of the church for twenty years, or until his death. These events tran-

spired during the years 1741-43. In the year 1744 there was presented to the General Court by certain persons residing in this vicinity the petition that led, two years later, to the formation here of a separate parish. The authority upon our local history already quoted says that the "ostensible reason" for organizing this church was the inconvenience to the signers occasioned by the distance from their homes to their respective places of worship, thereby implying that their real reason was not expressed in the petition. Indeed, he distinctly says "that many aggrieved brethren residing in the easterly part of Concord united with others and formed" this church. He also says that after Lincoln was incorporated as a town other aggrieved members of the church in Concord found an asylum here. And our church records show that during the ten years after the organization of our church two delegations of six persons each were received into this church by letter from the church in Concord. As Mr. Bliss still remained the pastor in Concord, the record on our books would seem to support the historian's assertion. I have set before you all the evidence that I can find that would support this view of the origin of our church, that the motive that led to its formation was the disaffection of certain members of the church at Concord toward their minister and fellow church-members. I have set this evidence before you, not in order to attack it or attempt to refute it, but in order that we may give it its true weight and value.

Turning now to the General Court record for June 7, 1734, we find these words:—

"A petition of Joseph Brooks and others, Inhabitants and Proprietors of the Easterly part of Concord and the Northerly Part of Weston and the Westerly Part of Lexington, setting forth their difficulties and inconveniences by reason of their distances from the places of Public Worship in their respective Towns and praying that their Families and Estates may be set off from the said Towns and erected into a separate Township by the bounds in the Petition particularly described."

This is evidently a digest of the petition presented by our fathers, showing its intent, but without quoting its words. Notice that the date of this earliest petition to the General Court is 1734, which is ten years before our last petition was presented, and four yeras before Mr. Bliss was called to the pastorate of the church in

Concord; that is, this first attempt to secure incorporation for this parish was made several years before the trouble had arisen in the Concord church, and therefore it could not have been made in consequence of it.

To oppose the granting of this request of Joseph Brooks and others, a counter petition was presented to the General Court from the town of Lexington, remonstrating on the ground that "most of the petitioners from Lexington attended church there, had voted to call the Rev'd Ebenezer Hancock to be minister, and ought to stay and help pay him; that the roads were being improved, and that they were well accommodated as they were." Probably owing in large part to this remonstrance from Lexington, the petition from Lincoln failed. In the following year, 1735, the attempt was renewed, a petition of the same nature being again presented to the Court, signed by John Flint and others. Remonstrance was again made by Lexington, and our petition was again dismissed. That the cause assigned by the petitioners as their reason for desiring to be set off into a separate township was a real one to them is shown by the fact that they soon began to hold services in private houses in their midst, and at these services baptism was administered to their children. We shall realize how much in earnest these men were when we remember that their voluntary support of preaching among themselves was in addition to their obligatory support of the church in Concord, since all members of the town were at this period compelled by law to help pay the salary of the minister whom the majority of the voters of the town had settled over them.

Nine years after the last petition was made, — that is, in 1744, — another petition, similar in tenor to the previous ones, was presented to the General Court, and a committee was appointed by the Court to view the locality and examine the needs of the inhabitants. This committee made a report favorable to the petitioners; and in April, 1746, almost two years from the date of the petition, the Court passed an act to create in this place "a distinct and separate Precinct, vested with all such powers and privileges as other precincts within this Province do, or by law ought to enjoy."

Immediately upon the passage of the act creating here a sepa-

ate parish, if preliminary steps had not already been taken, twenty-two men, voluntarily taking upon themselves more than their share "of the great charge of setting up the public worship of God" in their midst, built and nearly completed a meeting-house, upon an acre of land deeded to the parish for that purpose by Edward Flint, and gave it to the precinct "for its public use and improvement." Precinct officers were appointed, and the precinct committee was instructed "to provide some meet person to preach the Word of God publickly in the Precinct until further order." Then in midsummer of the following year occurred the organization of this church. Although the facts connected with this event are among the most familiar of all that have to do with our early history, I cannot refrain from quoting in full the brief records of the two final meetings that were held for this purpose. It is with the account of these meetings that the recorded history of our church begins, and they are of perennial interest to us all.

Concord Lexington and Weston Second Precinct August 18th 1747

We whose names are Underwritten being members of y^e Ch^h
In y^e Towns above^d having on y^e Fourth Day of y^e Above^d month
Mutually Agreed to Endeavour to be embodied into a Distinct
Ch^h: And having Since desired Leave of y^e respective Churches
In y^e Towns afore^d; for that Purpofe And being now met by —
Agreement to hear y^e Answers of S^d Ch^h, And for further Conference
In y^e Affair; Upon finding y^e y^e Ch^h had granted us y^e Leave Asked for
Agree to enter into a Solemn Covenant Obliging our Selves to
Endeavour to obtain & Settle an Orthodox Gospel minister
And all y^e Ordinances and Institutions of y^e Gospell among us
And to endeavour to Demean our Selves both towards God and
Man as becomes a Faithfull Ch^h of Chrif.

A Lift of y^e Names of those who first met.

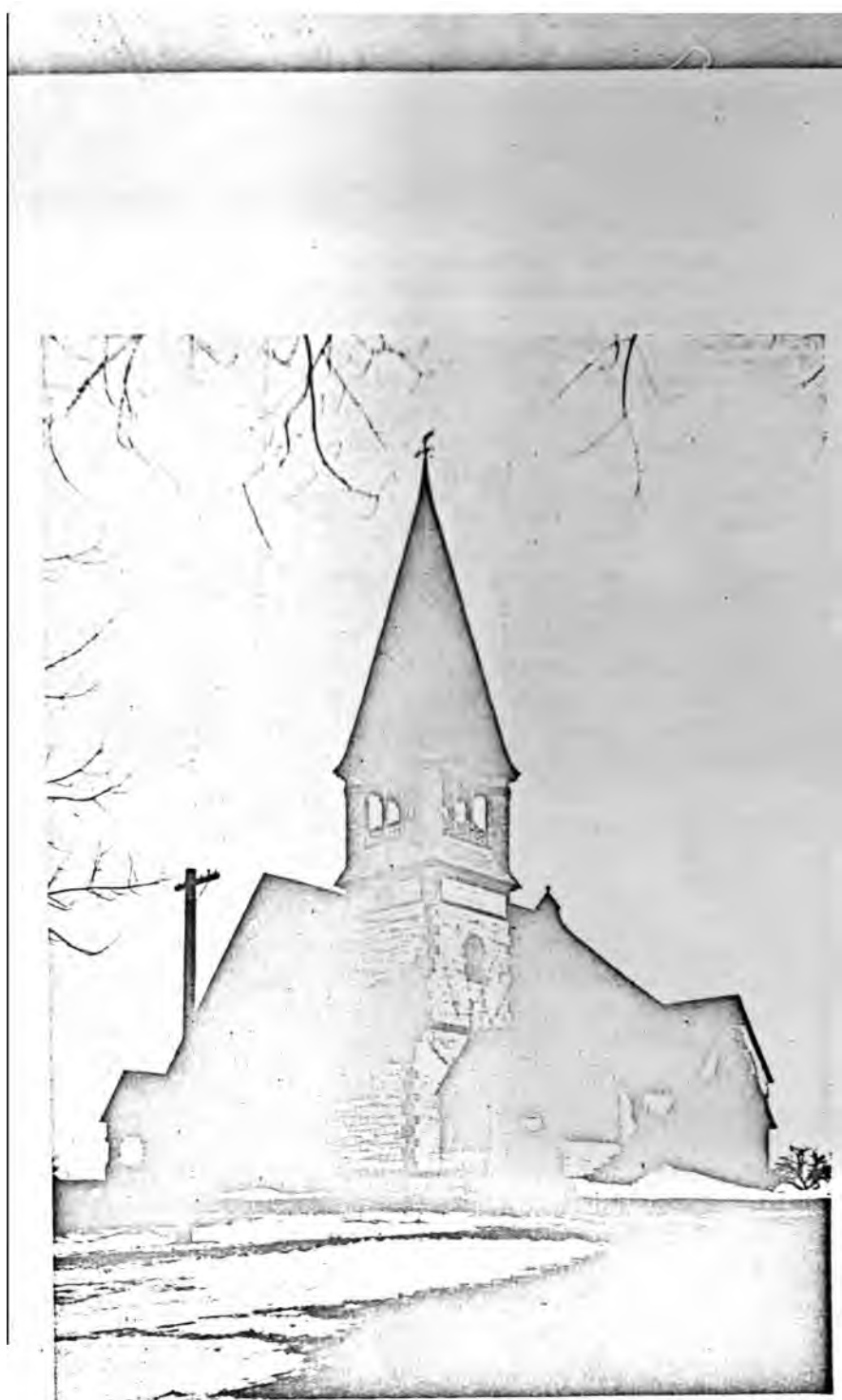
Edward Flint	Joseph Brooks	John Gove
Benj ^a Brown	Step ^d Wefson	Tho ^d Geafeild Ju ^r
Tho ^d Gearfeild	Timothy Wefson	George Peirce
Sam ⁿ Bond	Tho ^d Wheeler	Joseph Brown
John Headly	Jofiah Parks	Jonas Peirce
Benj ^a Munroe	Eph ^m Flint	John Gearfeild
Joseph Peirce	Joshua Brooks	Woodis Lee
	Nathan Brown	
	Afterwards signed	
Benj ^a Brown Ju ^r	Jonathan Gove	Judah Clark

August y^e 20th 1747

Being a Day Set apart by y^e Precinct above mentioned
For Fasting and Prayer to Seeke Divine Conduct and Blefsing
The persons abovementioned Completed their Ch^h Cove^t &
Were Embodied into a Distinct Ch^h in the Presence of The
Rev^d M^r John Hancock of Lexⁿ, The Rev^d M^r Israel Lord
Of Sudbr^y, The Rev^d M^r W^m Williams of Weston and The
Rev^d M^r Wareham Williams of Waltham Who
Were Desired to assift us in Carrying on the Publick Worship
Of God that Day As also in the Presense of y^e Publick
Assembly. After which things the Ch^h
Proceeded to make Choice of Benj^s Brown For
Their Standing Moderator Untill Further Order.

The precinct thus created was the Second Precinct of Concord and the church organized in it was the third established in town. But as the parish was fulfilling all the ecclesiastical functions of a town and as by its location it seemed natural the town should be formed here, the laudable desire grew strong through the years to have the precinct incorporated into a township. That end was at length achieved in the year 1754, and the name of Lincoln was proposed for it by the man who had been most influential in securing the act of incorporation, the Rev. John Chambers Russell, whose ancestral home was in Lincolnshire, England. That all the inhabitants of the parish were not of the same mind on this matter is shown by the fact that out of a possible total of eighty-eight polls the vote to ask for incorporation stood forty-six to thirty-three.

Now, as to the original motive that led our fathers to decide to have a church organized here, I believe that we may let the reason urged in their first petition in 1734 stand, — that in view of the inclemency of the winter season and the difficulties of traveling, many of their number, especially mothers and children, were prevented from attending church during a large portion of the year, and that these difficulties would in large measure be removed by having public worship conducted in their midst. I believe also, that we may think that this feeling did not grow less as years passed, and that in 1744, when the third petition was presented, it still constituted their chief reason for desiring to





made into a separate precinct. On the other hand, it may very possibly be the case that the trouble in the church in Concord furnished an additional reason for desiring to have a church among themselves, and led to making this third petition at the time that it was made; for it was made soon after the division had arisen among the members of the Concord church. Another ground for thinking that this trouble had some influence upon the time of making this third petition is the fact that there is good reason to believe that our church was formed predominantly, at least, by the conservative element of the Concord church, by those who held different views of the great revival movement from those held by their pastor. In support of this belief is the fact that this church for many years continued to receive into its fellowship members who united with it by "owning the covenant," as it was called. The mere fact that a church received members into its fellowship in this way in the years that followed the Great Awakening would not of itself necessarily show upon which side of this controversy that church stood. For if it had previously to that time received members by the half-way covenant, the force of custom and inherited belief might lead it to continue to do so. But if a church organized after this controversy had reached its height should incorporate this covenant as a part of its working creed, it would be fair to suppose that it belonged to the conservative party. It may or may not be of significance in this connection that the "half-way covenant" was adopted by this church before the "covenant of full communion," and that the first members who were received into the church after its organization joined by owning the covenant.

But however much or little weight may be given to this circumstance in other minds, I am disposed to believe that the founders of this church were honest men, and as independent as they were honest, who knew what they wanted and said what they meant. I am not disposed to think that they were perfect men, nor any less likely than any of their descendants to let personal feelings enter into and influence their religious life and practice. But the men who organized this church and who were the first citizens of this town were strong-headed men, loyal to the truth as they saw it, and jealous of their rights as they conceived them. It was for

such men that the times called; and if it should be shown that these characteristics sometimes became unduly prominent in the religious life, most of us can find it in our hearts to forgive the many things for the sake of the splendid and lasting work that they achieved for their country and for humanity in the unrivalled political organization they wrought out and have handed down to us.

THE HALF-WAY COVENANT.

The half-way covenant, spoken of a moment ago, because of its influence, both upon our own church and also upon the religious life of New England, deserves to receive a few moments of our attention. It was an expedient adopted by the churches to bring within their influence persons of moral life and orthodox beliefs who had never professed conversion. While our fathers maintained that only adult persons who had entered into the Christian experience should be admitted to the church, they also held that children shared in the covenant of their parents, and were therefore truly members of the church to which their parents belonged. This matter was comparatively easily arranged as far as it concerned the children of the original settlers; but when their children grew up without having joined the church, the question became more complicated. What to do with these persons who were of good moral character, who desired religious training for their children and who wished to throw about them the safeguards of church watch and discipline, was not easy to decide. To admit them to the Lord's Table would be to break down their whole theory of church membership. On the other hand, to deny these children of the church who had not entered into the Christian experience some standing in the church seemed hardly right, and to many of the leaders of New England seemed to threaten the future of the church.

After a long period of discussion the churches decided upon a dilemma by adopting a compromise, which was illogical in its conception and disastrous in its operation. Those who were children of members of the church, but had not themselves entered into personal Christian experience, were held to be sufficiently connected with the church covenant to transmit the same degree of church mem-

ship and its accompanying right to baptism to their children, on condition of affirming their intellectual belief in the doctrines of the gospel, and promising to submit to the discipline of the church and to promote its welfare. This was called owning the covenant into which they had been born. Thus a certain degree of permanent right to church membership was held to belong to this class of earnest but unconverted men, but they were denied the privilege of voting in church affairs and of sitting at the Lord's Table; that is, they were not members in "full communion." This system was later modified so as to admit to the half-way covenant membership all persons who were of good moral character. Its original intent, which was to retain under the watch and care of the church all who were connected with it by birth, was thus enlarged to become a method of entrance into the church for those who had no such claim. This was a modification of the original theory that worked great harm to the churches, for it vastly increased what was always the great evil of the system, "the toleration of a partial Christian profession, allowing men who might have been led on into a full Christian experience to rest content with an imperfect and merely intellectual religious life." Upon opposite sides of the same leaf in our Manual there are given the half-way covenant and the covenant of full communion which were adopted by our church at the beginning of its history; but so slight is the difference between them in the pledges required that I should be as willing to receive members into the church to-day upon their acceptance of one as of the other. Therefore, all the more easily can I see how those who had entered into the half-way covenant without having entered into an active Christian life would be content to remain where they were, and so would be hindered rather than helped by it in reaching forward toward the true spiritual life. The general use of this covenant lasted until the revivals that took place in the opening years of the present century, when the emphasis laid upon personal religious experience as the only proper condition of church membership brought the old system to an end. Its use continued in this church at least until the year 1820.

RELATIONS AND CONFESSIONS.

Another feature of early church life in New England was the presentation of written papers, called "relations," as a basis of admission to the church. These papers contained an account of the candidate's religious experience, and served as a test of his fitness to join the church. They originated during a period of great religious emotion, and at a time when religious experience was characterized by an intense and even morbid self-introspection. Growing out of an almost stern conception of the sovereignty and righteousness of God was the correlative conception of the difficulty of being saved, the great danger of deception about it, together with the infinite misery of failure; so that as a preliminary to being received into the fellowship of the church the most merciless laying bare of personal experience was expected and demanded. The custom of requiring these relations was universal in the New England churches until about the year 1740 when the Brattle Street Church in Boston at the time of its establishment opened a widespread discussion as to the desirability of the practice by embodying an article in its constitution which made it optional with those who united with the church to present relations or not. From that time onward the practice of requiring these relations to be made varied, some churches still holding it and others giving it up. Our church adopted the freer view on the subject, as will appear from the following minute passed at a meeting of the church held in January, 1749:—

It being proposed whether y^e Ch^h will Insist upon Relations Being made & offered to y^e Ch^h by Such as may at any time desire Admission into full Communion with y^e Ch^h, as a Term of — Communion or not or whether Persons in this case shall not be Left at their Liberty to offer a Relation to y^e Ch^h or not and — After some debate upon this Propofal Voted that Persons should Be left at Liberty to offer Relations to y^e Ch^h or not when they desire Admission into full Communion; Or That they will not insist Upon them as a term of Communion.

At the same meeting the church passed the following vote with regard to the conditions of receiving members into full communion:—

January y^e 13th 1748/9

At a meeting of y^e Ch^b according to appointment a Cove^t was
 *****d and after some deliberation upon it & making y^e
 Addition of those words in the begining Professing a Serious &
 Hearty belief of y^e Sacred Scrip^s We Do &c The question
 Was put Whether y^e Persons who Should from time to time
 Desire admision into full Communion with y^e Ch^b Should —
 Publicly Consent to it or not or whether it Should be made
 Use of on Such occafsions and y^e Ch^b manifested by the Uplifted
 Hand that It Should, or that those who Should Desire admision
 Into y^e Communion of y^e Ch^b Should consent to it.

Judging from this action of the church, it is probable that the majority of those who united with this church did so without presenting written relations; and doubtless the interests of religion were so best served, for, the circumstances and feelings out of which the custom grew having greatly changed, the practice of thus exposing the movements of the inner life to the public gaze could not but have become in large measure first perfunctory and then formal. Nevertheless, these relations continued to be made in public in this church for some time, and several have been preserved. The persons offering these relations often embodied in them a statement of their personal doctrinal belief, which is always interesting to the historical student as throwing light upon the views held by the church at the time.

As the best way to give you an idea of the nature of these relations, and at the same time to give a glimpse into the life of the times when these papers were read to the congregation at the public services of the church, I will quote a portion of one. This paper is undated, but it bears the signature of a man who became one of the best-known and most useful men in the history of the church, though it is but fair to him to say that only the signature is in his handwriting.

“As I am now about to offer my self to joyn in full Communion with this Church in order to give glory to God to excite your Christian Charity & bear my weak testimony against all Sin & for the religion of Jesus Christ in the world I shall adrefs you as follows I acknowledge that I have abundant Cause to blefs God that I received my exiftance under the Light of the gospel & was early dedicated to God in baptifm & educated in the prin-

ciples of the Christian religion from my earlyest remembrance I have
 believe through the Strivings of gods spirit some religious impulsions on
 minde appearing in a tendernefs of Conscience about Sin & the perfor-
 mance of some duties as secret prayer & the like & was preserved from ma-
 ny of the external vices appearing in many children. as I advanced farther
 in life though I attended the publick worship of god & the preaching of the
 gospel with some degree of seriousness & attention of mind & though I was
 not very skilful in most youthful vanities yet I frequented the Society of the
 that practised many of them as musick & dancing & those merry meetings
 which (as they are practised among youths) I believe to be Contrary to the
 Gospel of Christ & which I confess proved a means of abating in some
 degree my tendernefs of conscience & hardening my heart against the re-
 fear of God yet notwithstanding I gave my self more abundantly to the stu-
 dy of the more useful & innocent affairs of life & the doctrines of moral virtue
 & the Christian religion & I still lived in some measure free from many ex-
 ternal vices & found in my mind some aversion thereto & often wondered at
 spake against the vain and wicked lives of many others.

I desire to mention as in the presence of a heart Searching god as
 to use the words of truth and sobernefs I began to hear the preaching
 gods word & to read the holy Scriptures as I never before had done putting
 my self under the same as a Condemned sinner I began in some measure
 realize & feel in my minde the weight of those truths which before I knew
 doctrinally such as the Sovereignty of God over all things his all seeing eye
 that was upon me continually my own folly in sinning against a god of such
 infinite perfections from whose presence I could not fly & whose divine
 displeasure I could not bear the shortness of this life & the vanity of
 earthly things when set in competition with the love of Christ I have had
 some realizing sense of the evil of all sin in general & my own in particular
 as being in its self unreasonable and against a holy God I have had for
 such sense of the Justice of God that I could own his Justice in my eternal
 condemnation

Under such considerations I hope I have had some apprehension
 of Christ as the only Saviour of lost sinners as one every way qualified
 to turn away the wrath of God being equal with the father & mighty to save
 through the sacrifice of himself for Sin and by the powerful operation
 of his spirit in the hearts of sinners I have a hope of my interest in Christ
 an earnest desire to be found in him & I hope I know some thing what it
 is to have my minde rest upon Christ & truth on him alone for Salvation the
 apprehensions have been excited in me chiefly under the preaching of

Dec. 22, 1785 being Lords day after Division in A. Letters
mission from 9. Ch. of Mission Concord to the Ch. of the
subjecting to present by its Letter & delegates on 9. 9. 9.
May of January must to do with the others in our
Episcopal Council Committee to be then convened 3rd
Division of 1785/1786 on. ex. p. to W. of the
Office in 3. Ch. of Mission, 1785 on. m. b. i. c. a. t.
When you 3. Ch. of Mission, 1785 on. m. b. i. c. a. t.
Request of the Ch. of Mission, 1785 on. m. b. i. c. a. t.
and Brother Sam. of him to be its delegates on
A. Occasions.

FAC-SIMILE OF EARLY CHURCH RECORDS IN THE HANDWRITING OF MR. LAWRENCE.

gospel or the reading of the holy Scriptures or reflections thereon many particular passages have at different times & occasions come with weight on my minde which I omit to mention —

I think I find in my self a hatred of all sin & a fixed resolution to forsake the same & to make the holy Scriptures the rule of my faith & practice the Doctrines of the gospel are to me in some measure pleasant & important particularly the existence of one most glorious God in three persons the father son & holy ghost the doctrines of election original sin free Justification through the righteousness of Christ imputed to us & received by faith alone the sanctifying and sealing operations of the holy spirit in the hearts of god's people the necessity of the constant use of the means grace the final perseverance of the saints Christ's second coming to judgement & the ever lasting happiness of the saints with him in glory

I desire to be received into full Communion with this Church & to attend upon all the ordinances of Christ in obedience to him and to our mutual edification "

A very frequent antecedent of owning the covenant, or of uniting with the church in full communion, was the public confession of any unacknowledged sin that lay upon the heart. These confessions in their explicitness and their frequency surprise the reader of old church records in New England. There is abundant evidence to show that such confessions were offered at various times in this church; yet this fact does not necessarily prove, and in my opinion does not prove, that the standard of morals in general was lower then than it is now.

THE FIRST PASTORATE.

The pastorate of the first minister of this church, the Rev William Lawrence, which began in the spring of 1748, and so within a year of the organization of the church, continued until his death in the spring of 1780, covering a period of thirty-two years. I know of no better way of estimating the character of his ministry from the facts we have at hand than by referring to the list of members added to the church, and seeing that there were additions on profession of faith during all but five of these thirty two years. In order to realize the full significance of that record we need to remember that the period following the Great Awak

ening in 1740 and continuing until the close of the century was a time of comparative formality and deadness in the religious life of New England. Besides the undoubted good that that revival accomplished, it gave rise to heated theological discussions and ecclesiastical controversies that diverted men's minds from the personal aspects of the religious life. Then followed the Revolutionary War and the political agitation attending the establishment of the Constitution, and these became the absorbing objects of attention everywhere during the last quarter of the century. So that it stands forth as a splendid witness to the faithfulness and the consecrated ability of Mr. Lawrence that in a town of this size there were additions to the church on profession of faith during all these years of widespread religious indifference but five. We should welcome a good deal more information than has been preserved to us both of the man and of his ministry. That he was a man of trained mind and methodical habits is shown by the way in which he kept the records of the church. Among the records of deaths that were kept by him, on such small pieces of paper as leads one to think that paper was expensive in those days, are several that throw some light on the social conditions of the time, and one in particular that relates to his own family life I will quote; in the record for 1778 is found this entry: "Dyed Cumbo, a negro woman living in my house, and leaft to Mrs. Lawrence by her mother at her death." That Mr. Lawrence was a man of genial temperament and not without a sense of humor is illustrated by a reply that he made on one occasion to one of his parishioners. The incident was told to me last fall, while attending the meeting of the American Board in New Haven, by a gentleman from Chicago next whom I happened to be sitting at table. Upon learning that I was from Lincoln he said that he remembered hearing when a student in Andover Seminary a story about Mr. Lawrence who he believed was one of the early pastors of this church. It was toward the end of his ministry that one of his flock, remarking upon his evident prosperity, asked him in a jesting way how it was that he got on so well. To which Mr. Lawrence replied, "By minding my own business, and letting yours alone." The incident might imply also that his share of worldly goods compared very favorably with that of his people.

I have already referred to the fact that Mr. Lawrence kept the records of the church during his pastorate. But I have combed across the records of several meetings of the church that, though in his handwriting, were not entered upon the church books for reasons which may appear as I read them:—

“Jan^y 25th 1779 The Ch^b being met according to appointment It was proposed to enter upon a conference upon y^e subject of some uneasiness subsisting in the minds of some of y^e brethren with their Pastor. And the being agreed to the conference was entered upon and continued till y^e approach of Night, when y^e Ch^b Voted to adjourn for half an hour. Then they met at y^e house of their Pastor. And being accordingly met there, when called upon to proceed upon y^e business before them it was objected and Further adjournment proposed which after some short debate was Voted. And then y^e meeting was adjourned to y^e next Monday at o’Clock at y^e meeting house.

“Monday Feb^y 1-1779 The Ch^b met according to adjournment and proceeded on y^e business of y^e former meeting as before, Till it appearing one had had anything further to offer on y^e subject or subjects that had been conferred on; And when the brethren were repeatedly called upon to offer anything further if they pleased and nothing being offered, The question was put Whether the Ch^b are so far satisfied with respect to the subject or subjects That had been conferred upon, that They will prosecute the affair no further; and it passed in The Negative by a Majority of Two. It was then moved that the meeting be again adjourned; and it was by agreement adjourned to The First Monday of April next, one o’Clock P.M.—

“Monday April 5th 1779

“The Ch^b met according to adjournment And after Prayer to Almighty God for his guidance and direction and some further conference and deliberation upon the Subject of y^e former meetings, It was moved and Seconded to put this Question to y^e vote of y^e Ch^b viz will y^e Ch^b Drop y^e affair in dispute before them Accordingly this question being Put it passed y^e affirmative by a great majority.

“N : B : y^e affair in dispute was a jealousy y^e y^e pastor of this Ch^b had not been friendly to his Country in respect to y^e contest between Great Britain & America. It was attempted to Support this Idea by some circumstances and particular instances of y^e Pastors Conduct which on examination appeared trifling and insufficient for y^e purpose.”

A CONSCIENTIOUS PROTEST.

Irrespective of our interpretation of the circumstances connected with the organization of our church, there are other facts that indicate that the churches in Concord and Lincoln have served upon more than one occasion as a refuge for the disaffected members of each other. One such instance occurred during the latter part of Mr. Lawrence's ministry, when the action of this church in receiving to occasional communion certain members of the church in Concord called forth a spirited protest from several men of this church. The origin of the trouble in the Concord church was the refusal to receive into its membership a candidate whom the church believed to be guilty of a certain specified sin that, while unconfessed, was adjudged to be inconsistent with church membership. Eight or nine members of the church espoused the cause of the rejected candidate and after several futile attempts to secure his admission to the church together withdrew and sought the privilege of receiving the Lord's Supper with this church, though they did not wish to become members of it. The protest made by six members of this church against the action of the majority in granting this request is chiefly interesting to us as showing how their spirit of independence and their love of justice and fair play characterized their action in religious as well as in political matters.

To the Rev^d M^r Lawrence Pastor of the Church in Lincoln to be communicated to said Church and before the next Communion if it may

Whereas this Church has to our great grief Voted to admit the agrieved members in Concord Church (so called) to occasional communion with them, and whereas we see no Ground either from the Scripture, reason, or the Church Platform upon which they ought to be admitted

We therefore hereby bear our full Testimony against the admission of the said members to communion with this Church at the Lords Table under the present circumstances

Aand whereas we know of no rule whereby we ought immediately to absent our selves: if we come to the communion under the present circumstances we mean not thereby to give any Countenance to the admission of the said members: nor to divest our selves of the full force of any plea

against their admission for the future nor against the conduct of the Church in admitting them

Rev^d & Beloved we are yours &c

LINCOLN Sept: 7th 1771

SAM^{EL} DAKIN
BONJ^A BROWN
SAM^{EL} FARRAR
SOLOMON WHITNEY
STEPHEN PARKS
ELEAZER BROOKS

EARLY ORDER OF SERVICE.

It is an interesting fact that the arrangement of the order of service that we use now in our public worship dates back in its main features to the closing years of Mr. Lawrence's ministry, and is probably largely the work of his hand. Our order of service differs from the one in use in the church one hundred and thirty years ago only in the addition of the responsive reading, the anthem, the Gloria and one hymn. The order of service adopted by the church at its organization commenced with singing one of the Psalms of David, which was first read by the pastor; then the tune was set by some one chosen for the purpose, after which one of the deacons, standing on the floor in front of the pulpit, proceeded to "line off" the psalm for the congregation to sing. The singing was followed by the "long prayer" of "about a quarter of an hour." It was a custom in those days for members of the congregation who were in trouble by reason of illness or special trial to ask the prayers of the church by "bills" or "notes;" and these were read by the pastor before beginning the long prayer. Then came the sermon, whose length was determined by the hour-glass, placed on the pulpit before the eyes of both the minister and the congregation; and it is a well-attested fact that the ministers met the requirements of the occasion better than many in their congregations, who frequently needed the kindly efforts of the tithing-man to remind them of the duty of the time and place. The sermon was followed by a shorter prayer, and the service was closed with the benediction. This brief order of service was enriched during Mr. Lawrence's ministry by the addition of the invocation, reading of the Scriptures and a congregational hymn;

and the arrangement shaped by his hand has become, with the few additions already mentioned, the one that is so familiar and dear to us.

No account of the development of the order of service would be complete without some mention of the music. The earliest hymns were metrical versions of the Psalms of David, which remained in use until 1823, when Watts's hymns were introduced. The first singing was purely congregational, led by one of the deacons, or by a person specially chosen for this purpose, and was without instrumental accompaniment. The first innovation upon this general custom was made in 1765, when William Bond and others petitioned the town to grant to them "a convenient seat or seats in the Meeting House to set together to sing in time of divine service;" and the town granted them "the hind seat below in the Meeting House in the men's side." Five years later the number of persons who had "taken pains to acquire some good degree of understanding in the rules of singing" had largely increased, so that new seats had to be provided to accommodate them; and the town set off the seats "in each part of the front gallery to the respective sexes to which they properly belonged," and also voted that forty-two persons, twenty-six men and sixteen women, whose names had been presented to the town, should occupy the singers' seats. In 1784 a committee chosen by the church "to propose a plan for remedying the deficiencies at present subsisting in our church music" recommended that "a Master be employed to teach the art of Psalmody, to be paid by popular subscription." In 1788 two choristers, Samuel and Leonard Hoar, were chosen to assist in leading the singing in connection with Deacon Farrar. As a result of these efforts, new interest seems to have been aroused in music in our town, which apparently lasted for some years, for in 1792 a sermon was preached by Dr. Stearns at "An Exhibition of Sacred Musick in Lincoln." In the portion of his sermon addressed to the singers he praises the features of their performance which especially pleased him in words which reveal as much the critical judgment of the author as the merit of the performers. "Brethren and sisters of the Choir," he says, "with pleasure have we beheld your zeal, and the animated diligence of your teacher. We have often had our ears refreshed by your agreeable perform-

ances. Your attention to speaking your words plain and full, avoiding uncouth and vulgar pronunciation; to swelling or softening your strains, according to the matter of the song, to expressing grief, joy, wonder, etc., by their natural tones, has given this acceptance. Nature is the standard of taste, and what is truly natural will always please. We give you our thanks and wish you a blessing from the house of the Lord."

The first musical instrument used here in public worship was the bass viol, which was introduced in 1795, and which continued to be used until within the memory of many here to-day. Since before this time our fathers were deprived of instrumental accompaniment, and had hymn-books containing only the words, we were dependent upon tradition for the tunes, we can imagine something of what the character of church music was in the early days, and we can easily understand also why it occupied a less prominent place in public worship than it does at the present time.

The second service of the day, which was usually held at three o'clock in the afternoon, was substantially a repetition of the first held in the morning. Not the least important feature of the early time Sabbaths was the "nooning,"—the intermission between the services,—which was spent in social intercourse at the churches or at the homes of those who lived near by; and as it was in the early days the only occasion during the week when the scattered neighbors had an opportunity of exchanging news and gossip, the remark is probably true that "this friendly hour had as much influence as any enactment of the State in securing the general attendance of all inhabitants at the meeting house from Sunday to Sunday."

One other feature of the early life of our church was the "Thursday Lecture." It was the universal habit of the churches of New England from the first to hold a mid-week service, which in Boston and its vicinity came on Thursday afternoon. The principal part of the service consisted of a sermon or a lecture by the minister, and in these lectures a somewhat freer and more secular range of topics was permitted than was thought to be appropriate upon the Sabbath. The occasion was improved by the minister for speaking, for instance, upon questions of mo-

and politics, or any timely subject that he wished to bring before his people. The business meetings of the church were often held in connection with this meeting. This lecture was held in our church practically from the beginning of its history until well into the present century, and probably within the memory of some here, though I find no record in the church books of the time when it was given up.

THE CHURCH IN THE REVOLUTION.

In the Revolutionary War, which began in the later years of Mr. Lawrence's pastorate, as well as in the events that precipitated the war, Lincoln took an active and energetic part. It is impossible to separate the history of the church from the history of the town during these years, when the measures passed by the town were carried by the votes of the members of the church. But it is certain that the church, as an organization and through its pastor, did not exert the same influence upon the course of events that was exerted in many other places, and notably in Lexington by the Rev. Jonas Clark and in Concord by the Rev. William Emerson. The opening years of the war were the closing years of Mr. Lawrence's life, when his health was enfeebled and his natural powers were waning. His failure to take an active part in the public movements of those stirring times, when no one was allowed to remain neutral, led to the short-lived and wholly ungrounded suspicion, already alluded to, of his lack of sympathy with the cause of American freedom. The lack of leadership on the part of this church in this national crisis is further accounted for by the fact that Mr. Lawrence's lingering sickness and death were followed by a period of about a year when the church was without a pastor; and it is still further accounted for by the fact that when a new pastor was found, he was a young man, and the war was within a year of its close.

But though the ministry of the church, owing to the special circumstances of the time, exerted no appreciable influence upon the prosecution of the war, one of the members of the church, and one of the leading citizens of the town, performed illustrious service and won great distinction. I refer to Brigadier-General Eleazer Brooks. Before the war began he was made one of a

committee of three chosen by the town to serve as a Committee of Correspondence to co-operate with similar committees in other towns, and especially in Boston, with a view to bringing about concerted action in resisting the heavy taxes and other repressive measures that were being brought to bear upon the Colonies by the British Parliament. In response to a communication from the committee in Boston desiring to know what action the people of Lincoln would take in these matters, this committee sent in reply a letter that is worthy of being read by every citizen of this town, the authorship of which is credited to Eleazer Brooks. That letter is preserved in the town records, from which I have transcribed it in full:—

"Monday, Dec. 7, 1773.

"GENTLEMEN, — We have Read your Letter inclosing the Proceedings of the Town of Boston at their late Meeting, as also another Letter inclosing the Proceedings of a collective Body of People, not only of Boston but the adjacent Towns, in which after some very pertinent observations on the alarming Situation of our publick affairs, you Desire our advice, and to be acquainted with the sence of this town respecting the present gloomy situation of our public Affairs. We rejoice at every appearance of public Virtue and Resolution in the cause of Liberty: inasmuch as upon our own Virtue and Resolution under Divine Providence, depends the Preservation of all our Rights and Privileges.

"We apprehend that we in America have Rights Privileges and property of our own, as well as the rest of mankind, and that we have the Rights of Self preservation as well as all other Beings, and we are constrained to say that after the most Careful and mature Deliberation, according to our Capacities weighing the Arguments on both sides, we apprehend our Rights and Privileges have been infringed in many glaring Instances, which we mean not to innumerate; among which the late Ministerial Plan mentioned in your Letter is not the least.

"The Act imposing a duty on Tea, is alarming because in procuring the same our Enemies are dealing by us like the great Enemy of Mankind, viz endeavoring to enslave us by those things, to which we are not necessitated, but by our own contracted ill Habits: altho if Tea were properly used it might be of some advantage. When we speak of our Enemies as above, we mean those persons on either side the water, who by many ways, either secret or open, are sowing the seeds of strife and Discord between Brittain and her Colonies, or are any way the active Instruments of our distresses.

"Now since it must be granted that our Rights and Privileges are infringed, and that we have the Rights of Self Defence; the important Question is, by what means to make such Defence. Doubtless the means of Defence in all cases ought to quadrate with the nature of the attack; and since the present plan seems to be to ensnare us above said we need only (had we virtue enough for that) to shun the Bate as we would shun the most Deadly Pison; notwithstanding considering so many are so habituated to the use of tea as perhaps inadvertantly to ruen themselves and Country thereby and others. So abandand to Vice Expecting to share in the profits arising from the Ruen of their country as to use all means in their power to Encourage the use of tea, we cannot therefore but commend the Spirited behaviour of the town of Boston in endeavoring to prevent the Sale of the East India Company's tea by endeavoring to perfwade the Consigners to Resign Their office or any other Lawful means and we judge the sd Consigners by refusing to Comply with the just Desire of their fellow Citizens have betray a greater Regard to their privat Interest then to the publick good and Safety of their Country and ought to be treated accordingly.

"The situation of our publick affairs growing more and more alarming, and having heretofore tried the force of petitions and Remonstrances, and find no Redrefs — we the Inhabitants of this town have now come into a full Determination and Settled Resolution not to purchase nor use any tea nor suffer it to be purch^d or usd in our families so long as there is any Duty Laid on such tea by an act of the brittish parliament and we will hold and esteem such as Do use such tea Enemies to their Country — and that we will treat them with the greatest neglect: and we beg leave to Recomend it to the severall towns within this Province who have not done it to go and Likewise.

"How easy the means how sure the event, But be the event what it may Suppose this method should not obtain a repeal of the act which we Judge to be unriteous; but the event should be a total Difuse of that Destructive article we might then (if we may so exprefs ourselves) blefs God that ever he permitted that act to pass the Brittesh Parliament.

"We trust we have courage and Resolution Suffitiant to Encounter all the horrors of war in the Defence of those Rights and privileges civil and Religious which we esteem more Valuable than our Lives and we Do hereby assure not only the town of Boston but the World, that whenever we shall have a clear call from heaven we are Ready to join with our brethren to face the most formidable forces rather then tamely to surrender up our Rights and privileges into the hands of any of our own Spicies not Distin-guish^d from ourselves except it be in Disposition to Enslave us; at the same

time we have the highest esteem of all Lawfull authority and Rejoÿce in Connection with great Britton so long as we can enjoy our charter Rights and Privileges."

I know of no better way to characterize General Brooks and the work he did than to repeat to you the estimate of one who lived at the same time with him and knew him well. These words were spoken at his funeral by his pastor, Dr. Stearns:—

"The public will mourn: it has lost a statesman,—a patriot,—one who put his life in his hand in the hour of public danger, one of the active deliverers of his country. This town mourns, as the present solemn parade doth witness. It has lost a righteous man, a much esteemed, venerable citizen. This church mourns, having lost an officer, a brother of our holy fellowship, a professor of religion whose light shone before men. How much more, then, shall the lonely widow and the fatherless child mourn the loss of him. It comes near to them, to their bosoms, to their hearts. But let none mourn without hope. For a voice from heaven has declared, 'Blessed are the dead, who die in the Lord.'

"Let us emulate his piety; let us emulate his virtues. Hereafter it will be an honour to this town when it shall be told where he was born, where he lived, and how he died. 'The memory of the just is blessed.'"

I will refer in passing to but one other incident connected with the war, which relates to the way in which the Declaration of Independence was promulgated in this State. It was ordered by the General Court that a copy of it be "sent to the ministers of each parish of every denomination within this State, and that they severally be required to read the same to their respective congregations as soon as Divine Service is ended in the afternoon of the first Lord's Day after they shall have received it; and after such publication thereof, to deliver the said Declaration to the Clerks of their several towns or districts, who are hereby required to record the same in their respective Town or District books, there to remain as a perpetual memorial thereof." In our town books you can see that copy to-day, made in the handwriting of John Adams, town clerk for the year 1776.

An interesting glimpse of the social customs of the time is given in connection with the funeral of Mr. Lawrence. A committee was appointed by the town to make suitable provision for

it, and I have copied from the town records the committee's report of the items provided by them for the proper observance of that occasion: —

" a coffin and trimming	5 qts malt & some hops
grave and bier	1 gal wine
39 lbs veal	1 gal rum
8 " salt pork	7 lbs sugar
8½ " cheese	½ lb tea
6 " butter	1 leg of pork
500 " English hay	3 women to cook
1 bll cyder	1 day of a man to tend
sauce of several sorts	gravestone to be provided later."
2 bu Indian & Rye meal	

At the installation of Mr. Lawrence's successor, the Rev. Charles Stearns, a similar entertainment was provided by the town, consisting of—

" 9 gals of wine
 5 " " rum
 5 lbs loaf sugar
 20 " brown "
 10 " raisins
 10 " butter
 34½ " fowl
 tea, coffee, chocolate 1 lb each
 spices, pipes, and tobacco."

As we read such lists as these, we are glad for more reasons than one that installations did not occur in those days more than once in thirty or forty years.

It was with great interest and pleasure that I discovered among some old papers relating to the early history of the church two receipts for money raised in the parish, for they show that the same spirit of sympathy with others' needs and the same disposition to give help characterized the church then as now. These two instances do not by any means represent all the occasions on which this church has given its aid to those in need, both far and near, in ways outside its regular benevolences; but these are of interest as belonging to our earlier history.

To Miss Mary Monroe

My son William tells me that he wishes me to show every token of respect to Mary, that I do to Betsy. I once gave Betsy a small present of articles of stationery - So I do now to Mary. As they are all articles of correspondence the meaning of them must be very evident

I am very much your
Friend and on high

Considerations C Stearns

CHARLES TOWN 20. January 1783. Rec^d of Deacon Samuel Farrar of Lincoln Seven pounds Ten shillings Lawf-Money being So much Collected at the Rev^d Mr. Stearn's Parish for the purpose of Erecting a House for the public Worship of God in Charles Town —

JO. CORDIS } *Parish
Committee*

NEWBURYPORT. July 6. 1811.

Rev. CHARLES STEARNS. D.D. Pastor and Messrs. SAMUEL FARRAR & THOMAS WHEELER Deacons of the Church & Society in Lincoln.

GENTLEMEN — We received your obliging letter enclosing \$41 being the amount of a Collection in your Society on the 30th ult^o for the relief of the distressed sufferers by the late Fire in this Town. —

While so large a number of our citizens are suffering under a severe calamity, it affords us great consolation to perceive the extensive degree of sympathy and liberality which our situation has excited. —

In behalf of our suffering brethren permit us to tender to you Gentlemen and through you to the Church and Society with which you are connected our most grateful acknowledgements —

We are respectfully

Your obedient Servants

JEREMIAH NELSON } *Selectmen
of
Newb.port.*
ISAAC ADAMS.
NICHOLAS JOHNSON, JR.

DR. STEARNS'S PASTORATE.

Dr. Stearns's pastorate covered a period of forty-five years, and a very critical period in the history of the New England churches. At the time that he was called by the church he was acting as tutor in Harvard College, and his early bent toward teaching became a very important factor in determining the character of his lifework. He proved himself to be a faithful and wise pastor, and an able and scholarly preacher; a man whose influence was not limited to this church and community, but was felt in the wider circles of the denomination and the State. In 1792 he became preceptor of a Liberal School, as it was called, established here by himself and other gentlemen of the town; and during the fifteen years that the school existed, besides preparing the youth

of Lincoln for useful lives at home, he fitted a large number of young men for admission to Harvard College. A text-book entitled "The Principles of Religion and Morality," prepared by him for the use of his pupils, furnishes most interesting and valuable information as to the character of his teaching, and therefore of his personal opinions. It gives us, also, an idea of his practical wisdom and sagacity as applied to matters of every-day life. The book is written in the form of a catechism, consisting of question and answer. The following passage may have been the result of personal experience, as he was the father of eleven children : —

"Preceptor. — What should be the active principle of government in families?

"Scholar. — The united influence of both parents when both are capable, and both living.

"P. — Which of the parties in the marriage state ought to have the predominant influence in the affairs of the family?

"S. — This is a question of some delicacy. We believe that the scriptures give it to the man. — 'The head of the woman is the man.' Superior force seems to indicate controul, and the man ought to be the most capable of exercising it. This, however, is not always the case, and the good of the family requires that ability should govern. Sometimes the laws interfere, in either case there is no need of dispute, for it is an eternal order in the system of providence, that the party which has the best command of temper, and acts most rationally should have the greatest influence in the affairs of the family."

Several of his sermons also were printed, and in one in particular, delivered in 1815 before the Convention of Congregational Ministers of Massachusetts, he gives his views upon the questions that were then beginning to divide the churches into the orthodox and liberal parties. As the clearest way to put his thought before your minds I will read an extract from this sermon. His text was "Ye call me Master and Lord, and ye say well, for so I am." In the course of the sermon he says : —

"It must be difficult, for any person who wishes well to churches and ministers, to let pass every observation which is appropriate to the present time. The most alarming of all our modern controversies relates to Deity. None is less decorous, or more capable of producing endless confusion. The

immense and incomprehensible object surpasses all human intelligence, defies all analysis, admits no analogies which are not extremely inadequate, affords no material for decisive induction. How then is he who states an opinion to come at demonstration? The means are out of his reach. Then vain are all our hopes of decision upon it. The best course which can be taken is to refer the whole subject to scriptural testimony. But here again a difficulty meets us. The scriptural testimonies concerning the immense object are as incomprehensible as the object itself. Probably they could not be otherwise, when expressed in human language.

"As men have disputed 1500 years already on the doctrine of the Trinity, they may dispute 1500 years longer, and be no nearer an end, than at this moment. The only way in which we can avoid perpetual war, a thing certainly very desirable, is that we learn to be patient with each other. Can this be more dangerous than the reverse? For my single self, I had rather when my master shall call me to account, be found to have tolerated the errors, which I could not cure, than to be caught in the posture of beating my fellow servants."

He goes on to speak of the philosophical terms that are used in the controversy, and shows how inadequate they are to define the divine nature; he continues, —

"Who, then, can demonstrate that it is impossible, that there should be in the same substance, same nature, same essence, same form, three persons in one sense or another? Let us then be patient with Trinitarians, if with their three persons they have but one God.

"Let us be patient, too, with those who speak of Father, Son, and Holy Ghost, as the Scriptures speak of them, and proceed no further. All must of necessity speak thus of them. If they deny the scriptural attributions, they are at once detected in the fault of rashness, and probably self-condemned. They will soon find themselves in a predicament in which they cannot rest satisfied, if they have any conscience. **Let us not break with men because they use not the technical term Trinity.**"

In a note added to the sermon in its printed form he states very plainly his position on the question of a division taking place in the churches because of different doctrinal views: —

"Much has been said and written of late concerning a separation of one part of the ministers and churches of Massachusetts from another part. The writer of the preceding has long been apprized, that it has been intended by those who call themselves the orthodox. In his convention ser-

mon he intended to anticipate the proposal of it, and to be understood to condemn the measure. He is most decidedly against a separation, as injurious to the general interests of religion ; tending to bring its ministers into great contempt with the public ; and promising no kind of advantage to the churches in general ; but rather a total subversion of the liberties of the congregational churches. As he has it much at heart to prevent such an event, the following additional reasons are here inserted.

"1. If the object be to suppress the Unitarian doctrine, a separation is the worst measure which can be devised. The public attention is always drawn towards those who are vigorously persecuted and hunted down, the general compassion is excited towards them ; and in that case it will be found true, as it has always been, *the blood of the martyrs will prove the seed of the church*. For every Unitarian that is demolished, three will start up in his stead, the disturbed churches in the meantime being a common prey to infidels and all manner of sectaries. It would be a much better policy for the orthodox, as they call themselves, if by any means they can, to get themselves denounced and persecuted.

"2. Suppose that it should be settled and agreed among us, that the Unitarians are all erroneous, and some admit very great errors. Is it not very much the same with us all? We are all, in one way or another, frail, sinning, erring creatures. Shall we then, if we expel the Unitarians, have a pure church and free from error? Many, if not the majority, of the self-named orthodox, deny that the eternal Son of God became man ; for they say the Son of God did not exist till Christ was born. They affirm that regeneration is solely by the Spirit, exclusive of the word. And instead of directing Charity to definite objects as the scripture does, God and our neighbor, they say it rests on simple being, or being in general ; than which nothing can be more indefinite. Shall we then join in expelling one party, because they have dared to think for themselves ; and support the other in a monopoly of free discussion ; and in the establishment of an autocracy? I see no expediency in the measure. We are none of us gods, but men ; poor, weak, sinning creatures. Our errors are beyond our comprehension. It ought to be our daily prayer that we understand them by God's assistance. Shall we then call ourselves by that proud title, THE ORTHODOX? O vanity of man ! Why not THE GOOD? though there is none good but GOD. The next step is to infallibility.

"3. When we shut persons out of Christian society, we lose the best opportunities of reclaiming them.

"4. We are called upon to proscribe error in one instance ; others will occur ; and we must, on the principle, separate again ; so the church will become, like *matter*, infinitely *divisible*.

"5. At present, no man hinders good reasoners from doing their utmost in defence of truth. Is not truth a sufficient defence against error, when in good hands? Restriction is dangerous to truth as to commerce.

"Wherefore my advice is, to ministers and brethren, Remain as you were until the present heats are over. Only let a majority of the ministers and churches refuse to join either of the present parties in controversy. Trust to the light of truth, and the arm of the God of truth, to expel error. *Stand still*, and in a little while you shall see the salvation of the LORD."

RISE OF ORTHODOX AND LIBERAL.

In order to find the origin and to understand the nature of the controversy that divided the church into the orthodox and liberal parties, we must go back to the time of the Great Awakening in 1740, for it was at that time and in connection with that revival that the divergence of opinions began to manifest itself that developed into the discussions of the early part of this century. It is important to remember that in this country the movement that resulted in Unitarianism did not originate in discussions concerning the person of Christ, but in questions relating to human nature and man's salvation. It grew out of the discussion of the questions that a great revival always forces to the front. It would not be true to say that the two parties in the later history of the church corresponded to the "New Lights" and the "Old Lights" of the Great Awakening; but it is true to say that those who came to be called the liberal party in the church were critics and opponents of that great movement, while those who came to be called orthodox were its zealous advocates. The fundamental position of those who carried on the revival was that man was by nature depraved and lost, that there was a chasm between man and God, that salvation could be effected by God's act alone, and that man had nothing to do with it; therefore it was necessary that a divine Saviour should come from heaven to save men, while those who were not saved in this life would never see God. The fundamental position of those who opposed the revival preaching was that man is a child of God, and is by nature akin to him, and that therefore he needs only to be developed and disciplined by the ever-present, ever-active Spirit of God, co-operating with his own will, in order to be saved. Jesus Christ was man's Helper

and Teacher, but he did not come from heaven in any other way than we do. Involved also in this conception of human nature is the belief that all of God's children will at last find him and live with him forever. It was an intellectual and moral protest against what were to them the hard and repugnant teachings of a majority of their contemporaries. That these views did not become more widespread during the succeeding years is due to the early deaths of two of their leading advocates, and probably even more to the long period of political struggle with the mother country, which absorbed men's thoughts. But with the beginning of the present century these views came to the front, and shaped the supreme issue of its opening years. That our church remained undivided for twenty-five years longer was due to the influence of the man who was then its pastor. That Dr. Stearns did not take sides on this question was not due to the fact that he was not a man of independent mind, nor a man who would consent for a moment to compromise principle with expediency, and not that he did not fully understand the points at issue, but to the fact that he held strongly to the belief, as I have already shown, that a separation would "be injurious to the interests of religion," - in a word, would do more harm than good.

MR. DEMOND'S PASTORATE.

But that there were, nevertheless, two parties in the church was made plain very soon after Dr. Stearns's death, and was shown in the matter of choosing his successor. For, although it is expressly stated in the church records that there was no dissenting vote cast by the church when Mr. Demond was called, yet it is plain from his letter of acceptance that he realized that he was not the unanimous choice of the church. He says: "If I thought you would be more united in some other man, I would have left the field and given you opportunity to procure and enjoy such a blessing. But on this point I had some doubts." Further on in the letter he says: "Though your call was not *perfectly* cordial and harmonious and though the terms of it were not in all respects the most agreeable, yet I accept it, from a conviction that such a course will, on the whole, under the divine blessing, promote your good

These words show that Mr. Demond did not come to the church without some appreciation of what the condition of things here was. But being called as an orthodox minister to a presumably orthodox pulpit, it was the natural course of action for him to pursue to desire to preserve its character as such. The statements of the theological views of the liberal party were largely characterized by a negative attitude toward the older doctrines of the church, as this extract from a sermon preached before the Convention of Congregational Ministers of Massachusetts will show: "Original sin, a Trinity in Unity, The Mere Humanity, Superangelic Nature, the Absolute Deity of Christ, and the absolute Eternity of Punishment, . . . I cannot place my finger on any one of the doctrines just mentioned the belief or rejection of which I consider essential to the Christian faith or character." It is not strange that Mr. Demond holding firmly these very doctrines should not wish to introduce into his pulpit those who rejected them. His refusal to do so at once gave rise to dissatisfaction on the part of many among his hearers. They in turn asked from the town their release from the duty of supporting him, and later for the use of the meeting-house their proportion of the time. But by the incorporation of the First Parish in May, 1830, the meeting-house had passed out from the control of the town, so that any action by the town in the matter would have been without effect.

It might be difficult to fix definitely the responsibility for the separation that occurred. Men holding opposite views may agree to live together and may succeed as long as they keep their divergent views in the background; but when a stand is made by either side for its own views on the ground of principle there is bound to be a clash, and the closer the relationship that binds men together the more bitter are the quarrels that arise between them. The believers in the liberal theology withdrew from active fellowship with the church and attended Unitarian churches in other places until, in the year 1841, they asked for formal dismission from this church and united with others in forming here a Unitarian Society. In the following year a house of worship was built and dedicated, and it is a mark of the friendliness of feeling that later came to exist between the two parishes that

upon two different occasions when the First Parish was engaged in erecting a house of worship this building has been courteously placed at their disposal.

I will mention one other fact only connected with Mr. Demond's pastorate, yet a fact that ought not to be overlooked in making up a just estimate of his ministry; namely, that an average of one person united with the church on confession of faith at each communion during the five years that he was here. Although these years were trying ones both for people and pastor, they nevertheless proved to be years fruitful of lasting good to the church. Mr. Demond came to a church that was divided against itself. He guided it through the most critical period of its history and left it a unit. The subsequent history of the church is largely built upon the foundations that he re-established. The things wherein he succeeded were more important than the things wherein he failed.

MR. NEWHALL'S PASTORATE.

Mr. Demond's successor was the Rev. Ebenezer Newhall, whose pastorate began in 1833 and lasted fourteen years. Owing in part to the withdrawal of many members of the church during the last years of Mr. Demond's pastorate to worship elsewhere, the church became considerably weakened financially. While Mr. Demond was still with the church it had applied to the State Home Missionary Society for help, which was granted. In the following year, 1833, although a new pastor had come and the church was felt to be gaining in strength, a further appropriation of \$100 was asked for and was received from the same source. An interesting glimpse into the state of affairs in the church at this time in its history is given by the report of the committee of the church made to the Home Missionary Society in connection with its request for aid.

LINCOLN January 1835.

To the Executive Committee of the Massachusetts Missionary Society.

This represents, that the state of the Congregational Society, called the First Parish of Lincoln, is such, that it greatly needs aid from some *benevolent* Society; & receiving none from any other source, they feel it to be a decided duty, in order to sustain the institutions of the Gospel, to apply to the Mass. Miss. Society. The time when the Pastor's Ministerial year

commences, is the 16th of January. The object of the Subscribers is, to present the State of the Society, & ask for aid the present year, which aid seems to be absolutely necessary. Number of chh. members about 100. Number of families in the Society or connected with it by attendance of some of the members from 40 to 50. The number of Polls not so many as the number of families from which *some* attend is greater. The whole population of the town is 709. The number attending public worship tho't to be 250. Perhaps it may be nearly 300; the attendance is greater than the contribution for support; The amount of property within the Society is about 48,000. The amount needed for a minister's Salary, to make him comfortable and usefull is not less than 550; he *receives* 500. Mode of collection is by Subscription; The greatest amount that can be secured at present is 400. 100 more *needed*. We hope the length of time may be but two or three years.

Rev EBEN^r NEWHALL } *Pastor of*
the Chh.

ANDREW ADAMS } *committe*
EDMOND WHEELER } *of the*
Chh.

For six years the church received an annual appropriation of \$100, and lesser sums for six years more. During this time the meeting-house, which had become badly dilapidated, was repaired at an expense of \$1,980. During the last year of its dependence the church gave to various benevolent objects \$130, of which \$8.50 was given to Home Missions. It is to be remembered that in 1837 the country passed through a severe financial crisis that cramped the means of many people; yet the fact that within three years from that time the church spent nearly \$2,000 upon repair of its meeting-house, and gave during a part of this time fully twice as much in benevolence as it received in missionary aid would seem to show that there existed in the church at that time a certain lack of sensitiveness and the lack of a spirit of independence that was in strong contrast with the spirit of the founders of the church.

The ninth year of Mr. Newhall's ministry was marked by revival when twenty-five persons united with the church, nineteen on confession of faith. This revival took place in connection with a widespread quickening of the churches of New England. The strong missionary interest that has characterized this church during

ing the later years of its history dates from the time of Mr. Newhall's pastorate, and may be very directly traced, in part at least, to the influence of Mrs. Newhall. She was a niece of the wife of Prof. Moses Stuart, of Andover Theological Seminary, and was brought up in his family. Being an earnest and active Christian woman, she could not but be influenced by the missionary spirit then strong in the Seminary. The enthusiasm for foreign missions that she gained there she brought with her to Lincoln, and it was through her interest and efforts that the first missionary organization was formed in the church. This was the Woman's Foreign Missionary Society, and it included all the women of the church. It was through the address of a missionary from Africa whom Mr. Newhall invited to come to Lincoln to speak that one of the younger members of the church at that time, Miss Mary Susan Rice, first had her thoughts turned toward the foreign missionary field. Having graduated from Mt. Holyoke Seminary in 1846, she went as a missionary teacher to Persia. After twenty-two years of devoted, self-sacrificing service she was obliged by ill-health to return home, where, true missionary still, she labors as lovingly and as indefatigably as ever for the cause that lies so near to her heart. Some years after the formation of the Woman's Foreign Missionary Society, owing to the strong appeals for help that came from the missionaries laboring upon our own frontiers, this organization changed the field of its labors and became the Ladies' Home Missionary Sewing Circle. This was in 1842; the society still has a flourishing existence, and its labors continue to carry comfort and good cheer to many a missionary's heart and home. The object of the organization as given in its constitution is "to render its humble aid in the great enterprise of diffusing the gospel." Its meetings were to be "opened with prayer and singing; and closed in the Evening at 8 by a Minister or one of the Brethren." Each member was "expected to furnish some items of Missionary intelligence at each Meeting, to read or relate while the others are engaged." "In furnishing refreshments the members of the Society shall be under the following restrictions: Coffee, or Tea, with Sugar and milk; Toast or Bread and Butter with Cheese; and one kind of Plain Cake, Gingerbread or something as plain."

That our church was not uninfluenced by the anti-slavery discussions that were being carried on in New England and by the course of events shaped by that agitation is shown by a record upon the church books under the date of March 20, 1848: "Voted, that no person who holds or trafficks in slaves shall be admitted to the communion of this Chh." The fact that this action was taken by the church when it was without a pastor makes it the more significant.

MR. JACKSON'S PASTORATE.

The successor of Mr. Newhall, and the fifth pastor of the church, was the Rev. William C. Jackson, who came to the church in 1848, and remained until 1858. Mr. Jackson had but lately returned from the foreign missionary field, having been stationed for ten years at Trebizond and Erzroom in Eastern Turkey. His coming gave an added impetus to the missionary activities of the church, for very soon after his installation, and probably at his suggestion, a committee was appointed "to devise some plan for the church to pursue in regard to contributing to, and aiding the great and benevolent objects of the day;" and the committee reported that "the cause of Foreign Missions and that of Home Missions be presented yearly for contributions, and also two other societies according to the judgment of the pastor, and thus that a contribution be taken up generally once in three months."

The first sermon that Mr. Jackson preached after his installation was upon the text: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake," and it made such an impression that request was made to have it printed. A copy of that sermon has been placed in my hands. It is chiefly occupied with a discussion of the mutual duties of pastor and people, especially with regard to preaching and receiving the word of truth. The sermon is simple and direct in its mode of address, practical in its matter, remembering the children, and spiritual in tone. In speaking of the motive that should actuate the true pastor in his relation to his people he uses these words, and through them we can look into his own heart and discern the high ideal that he set before himself: "There is," he says, "an important sense in which the minister of Christ is the

servant of the church and society where he is called to labor. He is not his own master, and he is not to aspire to be their master. He is required to do service to those over whom he is set in the ministry, by laboring to promote their spiritual and eternal welfare. He toils not for his own advantage, for his gain or aggrandizement or glory, but for their benefit. His great business is to save souls, to direct men to Christ and to heaven. He must forget self, and fix his eyes on the spiritual wants and welfare of his people. His time is to be devoted to their good; his studies should be directed the better to qualify himself to be an able minister of the New Testament, for the edification of the church and the salvation of men. His strength is to be laid out, so far as he has it at command, in the blessed work of communicating gospel blessings to his people. His influence is to be consecrated to the same work, that of doing good to souls. The spiritual welfare of his church and people should ever bear with great weight upon his mind. It should be the subject of his lonely meditations, the burden of his most earnest prayers." It was his inaugural, and from all that I have been able to learn, might well serve as a good indication of what his ministry was to be.

The most important event recorded in this pastorate was the ordination of Mr. Charles Hartwell to the office of evangelist, preparatory to his going abroad as a missionary under the American Board, Mr. Jackson offering the ordaining prayer. I do not know to what extent Mr. Jackson was influential in leading Mr. Hartwell to make this choice of his lifework, but that act of ordination marked the beginning of a long and useful service of Christ as a missionary in China. The mission in Foochow with which he has been connected, and which has recently celebrated its jubilee, was begun but a few years before Mr. Hartwell arrived there, so that if his life shall be spared for four years longer he will have filled out a half century of most devoted and faithful labor. In this connection it might be said that this church has contributed ten of its members to the Christian ministry. Mr. Jackson is still spoken of in the parish, by those who knew him best, as "a rare man," as a man of unusual spirituality and grace of character as well as of more than ordinary ability, who "never preached a dull sermon," and who labored faithfully and in many directions for the good of his people.



REV. HENRY J. RICHARDSON.

MR. RICHARDSON'S PASTORATE.

Two years intervened between the dismissal of Mr. Jackson and the call of Mr. Richardson, during which time the old meeting-house that had stood here for one hundred and thirteen years was destroyed by fire. But measures were at once taken to rebuild it, and also to secure a new pastor. Early in the fall of 1860, Mr. Richardson was ordained and installed, and the new house of worship was dedicated, both at the same service. The church could not easily have found a successor to Mr. Jackson more interested in Christian missions than was Mr. Richardson. He had when a young man a strong leaning in his own heart toward the foreign missionary field, and though prevented from following it out in actual service he always kept the cause of missions well to the front in his prayers, in his use of his money, and in his direction of the activities of the church. I have always felt that it was one of the highest tributes that could be paid to the character of Mr. Richardson's ministry that there exists in the church to-day such a strong missionary spirit. For such a spirit is not the creation of a day nor a year, nor is it the product of precept and preaching only, but also of practice and example.

The middle period of Mr. Richardson's pastorate was marked by a great sorrow and a great blessing. A disagreement upon the part of certain members of the church with their pastor that had arisen over outside matters was carried into the church, and resulted in their withdrawal in a body from the fellowship of the church. Not long after this the church was visited by a revival, that, though quiet in its outward manifestation, was characterized by very earnest and deep feeling, and was the means of leading more than a score of young people to confess their faith in Jesus Christ and to enter his church. At the same time a great impetus was given to all the work of the church that lasted through many years. Of Mr. Richardson's pastorate I feel that many of you who are his children in Christ are far better qualified to speak than I am. Its events are comparatively fresh in your minds, and I believe that there is a deepening reverence in your memories for him who for so long "labored and prayed" among you "and

fainted not," and who in season and out of season proved himself the faithful shepherd and father of his flock. And it was a most appropriate act upon your part to crown his labors among you with the well-deserved honorable title of "Pastor Emeritus," and with the substantial gift of a home in your midst.

It is fitting that mention should be made in connection with Mr. Richardson's pastorate of the intelligent, devoted, and efficient co-operation of Mrs. Richardson in all her husband's labors. Wise and gracious and sympathetic, she added all the resource of her personality to her husband's efforts as together they sought to set forward the best interests of the church and the community. In his efforts to sustain and increase the missionary spirit of the church Mr. Richardson was ably seconded by his wife, who, besides contributing largely to the interest and the efficiency of the Woman's Foreign Missionary Society, was for nearly thirty years the leader of the Children's Mission Circle that met monthly at her house; and it was through her influence that very many of the children of the church gained their first interest in the world of Christian missions and learned to give their first offerings to it. Though now obliged by lessened strength to lay down some of her more active duties, we feel that her unabated interest, her sympathy and her prayers still go forth to the church to which she and Mr. Richardson have devoted their highest energies as they have the best years of their lives. It is our sincere hope and prayer that many years may still be given to her to dwell in our midst.

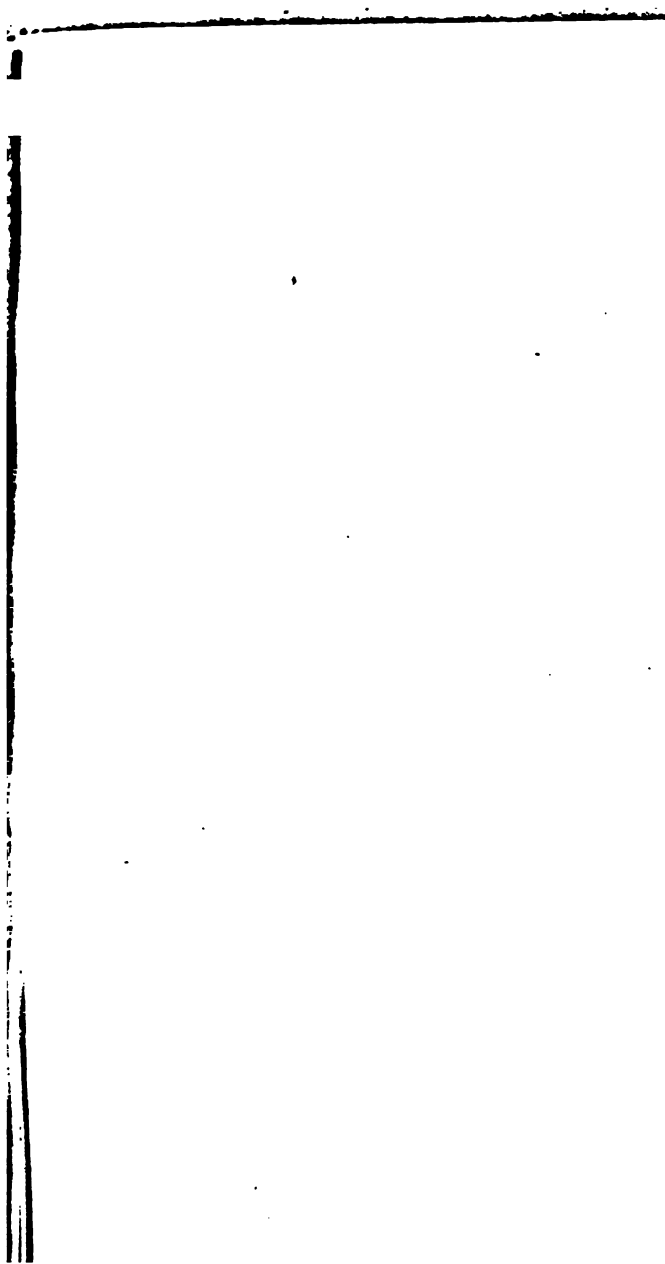
RÉSUMÉ.

The church has had in some respects an unusual history. It has been blessed with a succession of devout, able, and faithful ministers, whose six pastorates have covered a period of one hundred and forty-five years. Three of its pastors were ordained to the ministry in this church, and now lie buried under its shadow. All have been graduates of New England colleges; three of Harvard, two of Dartmouth, one of Amherst. Four were graduates of Andover Theological Seminary, and two studied theology before Andover was founded.

But the record of the lives and labors of the pastors of the church is a record of but a part of the life of the church. By far the larger part of the influence that has gone forth from this church has been exerted by the lives of its members, the faithful men and the honorable women who have here served their Master Christ and "fallen on sleep." No small part of the power for good that the church has had has been due to the men who have filled the office of deacon. With truth can it be said that this church has had a succession of godly men in the diaconate. Some of the most prominent and useful men in the town have served the church as deacons. Joshua Brooks, father and son, served during the first forty years of the history of the church. Samuel Farrar and son and grandson and great-grandson served, with the exception of a single year, during one hundred and thirteen successive years of the church's history, while the total number of years that this family has served in the office of deacon is one hundred and forty-six; Eleazer Brooks, father and son, served together for sixty years; John Hartwell and his grand-nephew, George Hartwell, served for twenty-eight years; Edmund Wheeler and his son, Thomas, served continuously through fifty-seven years; Amos Bemis and William Colburn served together twenty years. These fourteen men with one other, whose length of service is not known, are all the deacons that the church had during the first century and a quarter of its existence. They are men who have left behind them a record of holy living and faithful service of Christ and the church; they are men of whom we may justly feel proud, and in whose footsteps we may well seek to walk. The church has never had a large membership. It began with twenty-five charter members. In 1780, at the end of Mr. Lawrence's pastorate, the membership had increased to ninety-six. At the close of Mr. Demond's pastorate in 1832, fifty years later, the number of members was ninety-five. During Mr. Newhall's pastorate, and also during the early part of Mr. Richardson's pastorate, the church probably numbered somewhat over one hundred members. Its membership at the present time is probably smaller than it has been at any time since its early history, numbering eighty, of whom fully one fourth are non-resident.

Much that relates to the history of the church and of the times must of necessity remain unsaid, if for no other reason than lack of time, for I feel I have already trespassed far upon your patience. The circumstances out of which the prayer meeting and the Sunday School grew, the growth of temperance sentiment, the development of theological belief during the last one hundred and fifty years in this church and in the denomination, the history of the men and women who were brought up and trained in this church who have gone forth to do noble service in other places, together with those who have descended from them, who, though they retained no personal connection with it, still continued to think of this as the church of their ancestors, among whom are the lamented President Garfield and the present senior senator of Massachusetts, — all these things deserve more than passing mention in such a survey as this.

The influence of this church no one can estimate, as it has stood in the midst of this community through all these many years. Power has gone forth from it into our homes and into our social and political life. The bell that has sounded from this steeple over field and hill has reminded men of higher realities than crops and herds, and has called them to the pursuit of imperishable riches. So may it sound through another century and a half, keeping ever in men's minds the knowledge of the love of God for them and His continual reaching forth to lift them into fellowship with Himself; and may it continue to be the means of drawing this people nearer to God and nearer to the ideal life set forth in the gospel of his Son Jesus Christ.





MRS. HARRIET C. RICHARDSON.

REMINISCENCES OF THE SUNDAY-SCHOOL.

IN the year 1819, seven years before the death of Rev. Dr. Stearns, the Lincoln church, in common with others of our order, became interested in the establishment of "Sunday Schools for the instruction of children in the Holy Scriptures;" and at a "meeting of the church on Lord's day, June 20th," it was voted, on a motion made by Deacon Samuel Farrar, "to submit the consideration of the matter of Sunday Schools to a committee of five, who are to give notice to the church when they are ready to report." This committee was composed of the Pastor, Deacon Samuel Farrar, Mr. Solomon Foster, Mr. Samuel Hartwell, and Deacon Thomas Wheeler. On July 4 the committee reported favorably respecting "setting up a Sunday School," and, the vote being approved by the church, they were requested "to procure a suitable number of proper instructors for said school," and to consult and decide upon methods of conducting it.

We find no other record previous to the year 1828, but tradition, aided by the memory of some of the earliest members,—a few of whom still survive,—supplies some interesting facts concerning the first nine years of the history of the school. Notwithstanding some opposition from a few families, the work was inaugurated; and Dr. Stearns, with the enthusiastic collaboration of Mr. George Fiske,—afterwards rector for many years of the Episcopal church in Richmond, Ind.,—as the first superintendent, Mr. Levi Pierce, and a few others, saw the school successfully organized. It had been the custom of Dr. Stearns, as of other clergymen of that time, to keep himself in spiritual touch with the children of the parish by regularly visiting the public schools and instructing the pupils in the profound truths of the Assembly's

Catechism. The impression made upon infant minds by the gracious dignity of the minister dressed in his professional robes was probably more lasting than that of doctrines clothed in precise and to them incomprehensible language. The change to simpler methods of biblical study at once became popular; and well-attended sessions of the school were held on Sunday noons for several years in the old centre schoolhouse, during the very short recess between the morning and afternoon services. One of the earlier members recalls to-day the stately figure of Dr. Stearns, seated on the platform, as he called the children to stand before him to be examined in the lesson of the day, which was chiefly the memorizing of passages of Scripture. Small leaflets with printed questions and answers were also made use of, but as early as 1830 *The Union Question-Book* was introduced as a text-book.

At first there seems to have been no system of classification; but when, after a few years, the school was removed to the meeting-house, the graded classes filed into their respective places in the high, square pews, which were found to be much more favorable for personal interchange of thought and sympathy between teachers and pupils, shielding them from interruption from neighboring classes and the vigorous doctrinal discussions of the older members. Some of the tenderest memories of our childhood cluster under the shadow of those panelled walls, where on three sides of the pew the little ones sat with their teacher in their midst, separated, as we felt, from all the world beside, while our young hearts were opened to heavenly influences in the atmosphere of what was to us literally God's own House.

EARLY OFFICERS AND TEACHERS.

Among the earlier superintendents and directors of the school were Rev. Charles Stearns, Rev. Elijah Demond, Deacon Eleazer Brooks, George Fiske, Levi Pierce, Calvin Weston, Jonas Smith, Amos Bemis, William Colburn, Edmund Wheeler, Horatio Wheeler, Henry Rice, and Leonard Spaulding. Several of these officers were also teachers, and a new departure seems to have been made in 1831, when the first recorded names of the godly women associated with them appear in the secretary's book. These were

Mrs. Demond, Mrs. Elizabeth Wheeler, Mrs. Dorcas Farrar, Mrs. H. Wheeler, Miss Maria Fiske, Mrs. Pierce, Miss Sarah Tarbell, Miss Sarah Brooks, Miss Priscilla Hagar, and Misses Charlotte and Ellen Bemis. The next year were added the names of Mrs. Hannah Hoar and Miss Mary Stone. During the pastorates of Mr. Newhall and Mr. Jackson a succession of faithful and sympathetic teachers is remembered as connected with the school, some of whom are still with us, but among those who have gone to their reward are Mrs. Edith Stone and Miss Mary F. Weston, of blessed memory.

SECRETARY'S RECORDS.

The first record appears in 1828, when we find there was an organization called "The Sabbath-School Society of Lincoln," with a constitution, by-laws, board of directors, superintendent, secretary, treasurer, and librarian. In 1830 this society — or association, as it was afterwards named — "voted to become auxiliary to the Massachusetts Sabbath-School Union," and contributed to the work of the State organization for many years. From this date the records of the school were kept for a long period with painstaking care.

In the list of those who formed this society only a male membership is recorded, but it is well known that the women and girls of the school outnumbered the other sex. There were twenty-five constituent members, and among them are some of the most honored names of the town. They evidently entered upon their work with a deep sense of its importance and their own responsibility, for we find in some of the earliest recorded reports of the meetings of this society the following: "June 15th, 1830. Directors and Teachers met for prayer and conversation in relation to the school." And one of the by-laws requires that the "Teachers shall regularly meet their scholars, faithfully instruct and counsel them, and carefully watch over their conduct."

In 1835 it was voted that "Capt. Sewall Fiske take charge of the Bible-class and Mr. Jonas Smith a class of young men." Mr. Smith's class afterwards united with the Bible-class, and for an uninterrupted period of thirty-five years these two teachers shared in its leadership. There were at this time ten classes, furnished

with efficient and devoted teachers. The Rev. Ebenezer Newhall acted as clerk of the society, and with his usual exactness kept its records, for three years. Following his, we recognize the still familiar handwriting of Alonzo Fiske, for a long period also the clerk of the church; and later on that of George Farrar, a deacon in the fifth generation of the family who so long served the church in this holy office.

LIBRARY AND LIBRARIANS.

It is not known at what date the school was furnished with a library, but probably very soon after its organization. In 1828 there appears a catalogue of volumes numbering about three hundred, to which frequent additions were made by contributions of the school. Such works as "The Life of Cotton Mather," "The Shepherd of Salisbury Plain," "The Dairyman's Daughter," "An Epitome of Polite Literature," "Sermons to Children," and "The Dying Experiences of Mary Ann" furnished the reading of the pupils of that time. Until the generous bequest of a public library was made to the town this Sabbath-school library, enriched by many valuable additions from year to year, provided a popular and well-appreciated literature of a high order for the school and the parish.

In contrast to the spacious and beautiful buildings which now shelter our town libraries, we notice the imperfect facilities for the care of books at that time and the solicitude felt for their preservation. By vote of the Directors in 1830 it was "concluded that it would serve the interests of the school and preserve the Library in better order to have a Librarian whose duty it should be to take entire charge of the Library, being accountable to the Directors." This vote was followed by the often repeated request for a "meeting for prayer and conversation in relation to the school." The result was that Mr. Henry Rice was chosen to the office of librarian, and was succeeded in 1838 by Col. William Foster, with Francis Newhall as assistant.

In 1833 it was "Voted that the Treasurer repair the closet under the pulpit to keep the books in." This closet, entered by a narrow door behind the deacon's seat, had a special fascination for the younger members of the congregation as a dark and mysterious

cavern, possibly awaiting the incarceration of unruly children. They were not sufficiently reverential in their demeanor in the sanctuary, and great was the relief, no doubt, when it was discovered that the building might be appropriated to more cheerful and attractive uses.

Among the eighteen by-laws, or regulations, which were adopted with the constitution of 1828, we find the following: "If a scholar shall absent himself from the school three successive Sabbaths without a reasonable excuse, or shall in any way forfeit his good standing in the school, he shall be deprived of the privilege of taking books from the Library till he shall make satisfaction to his teacher or to the directors."

METHODS OF INSTRUCTION.

It would be interesting to designate some of the different methods of instruction, and to note the changing phases of its development, in the eighty years of the history of the school, but space will not permit. Text-books have been much improved; musical training has held a more prominent place, especially during the ministry of Mr. Richardson, who for thirty years acted as superintendent. It was at the beginning of his pastorate that a monthly Sabbath-school concert was made an important factor and became very popular, proving a great stimulus to the life and activity of the school. A new interest in music was awakened, and weekly rehearsals were conducted by the pastor. At this time more emphasis began to be placed upon the missionary education of children and young people; and for many years pupils in missionary schools in foreign lands and in the South and West of our country have been supported.

The Lincoln Sunday School has had the honor of giving to foreign fields two faithful missionaries, — Mary Susan Rice, for more than twenty years in Persia as an associate of the sainted Fiske; and Rev. Charles Hartwell, for half a century a prominent and successful laborer in Foochow, China. And were it possible to ascertain the number of pupils who have been graduated from the church — the higher school of Christ — in our own town, who have gone forth to give strength and support to churches in the West, to become efficient laborers in wider spheres of influence,

in our cities, carrying to these more conspicuous fields the sturdy, well-grounded principles of loyalty to Christ which were implanted and nourished in the atmosphere of the home-church, so long a watch-tower on their native hills, — how great would be the encouragement for the continuance of the earnest and devoted effort which has characterized the officers and teachers of the Lincoln Sunday School! Consecrated workers, whose names are on the roll of honor here, and are forever luminous in the Lamb's Book of Life!

These brief records are simply suggestive of what might be written of the work and influence of this school covering chiefly the period between its organization in 1819 and the year 1860. Since that time its history is familiar to its older members, and may be made so through them to the children and youth of the present generation, who with so rich an inheritance may with gratitude to God adopt the motto of our Church Manual for the future of our school:—

“I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name.”

MRS. HENRY J. RICHARDSON.

LETTERS

OFFICE OF THE APPRAISERS OF MERCHANDISE,
BOSTON, Mass., August 17, 1898.

MY DEAR MISS WESTON,—Your kind and thoughtful invitation for me to be present at the one hundred and fiftieth anniversary of the parish, to which my honored grandfather ministered so many years, is about as potent a temptation to lure me from my seaside home during "the heated term" as could be offered. I *want* very much to go. In any case, I send my sincere congratulations and best wishes for the continuance, prosperity, and usefulness of the ancient First Parish. As I perceive the theological differences which caused a division in the parish which once comprised the whole town rapidly fading out, I can hopefully cherish the wish that the two parishes in Lincoln may be again harmoniously united.

Very respectfully yours,

EDWIN M. STEARNS.

UNITED STATES SENATE, WASHINGTON, D. C., June 21.

MY DEAR SIR,—I can think of nothing likely to be more agreeable to me than to meet the people of Lincoln and join in the celebration of the anniversary of the founding of the old church in which my ancestors took part, and where so many of my kindred and friends have been worshippers. I remember the old house very well, with its square-backed pews, and the figures of the old men—many of whom had been Revolutionary soldiers—who occupied them. Dr. Stearns was before my day; but his name was a household word in Lincoln in my youth, as well as in my father's family in Concord. The doctor's religious faith would even now, I think, be called liberal. If he had had his way, there would have been no separation in the New England Congregational churches. But the way of living which he taught his parishioners was strict and austere, especially the observance of Sunday. The children had to wear pretty strait-jackets in those days in the households of

Lincoln ; but I am not sure that we do any better in our modern freedom. It is not so much the reasonableness of the rule as compelling the child to abide by the rule and to live always in obedience to a law other than his own desire that makes the best character. It seems almost a silly thing that a boy at West Point is compelled to stand guard all night because of a speck of rust on the barrel of his musket, or a stain as large as the point of a pin on his clothing, or because his washbowl is not turned upside-down when the inspecting officer comes round ; but the living four years in that discipline makes officers like Grant and Sherman and Hancock. Saint Paul's Christian soldier needs drill and discipline as well as the soldier who is trained for physical battles ; and the ways of our old Puritan life, of which Lincoln was one of the best examples, give it to him.

I should like to utter these thoughts, and possibly some others akin to them, if I could accept the invitation with which you honor me. But I cannot now make any engagements for duties of that character. I have already been compelled to decline several invitations of the kind, though none of them more attractive than yours.

I am, with high regard,

Faithfully yours,

GEORGE F. HOAR.

THE REV. EDWARD E. BRADLEY.



REV. EDWARD E. BRADLEY.

SERMON

BY

REV. EDWARD G. PORTER.

The Lord thy God hath chosen thee to be a special people unto Himself. . . .

The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; . . . But because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers. . . . Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep his commandments. . . . And He will love thee, and bless thee, and multiply thee . . . in the land which He sware unto thy fathers to give thee. — *Deuteronomy vii. 6-18.*

I HAVE selected these words because they seem to describe in a remarkable manner the feeling of this beloved church to-day, as it contemplates its origin and its growth. If the application is true, as I think it is, you have here your spiritual charter,—the very one which by prayer and sacrifice was sought for and obtained one hundred and fifty years ago. It has been substantially your comfort and your hope for five generations; and to-day its interpretation, in the light of history, is clearer than ever. It is not a decree nor an argument, but rather a covenant of love, the most sacred and the most enduring thing on earth.

God chose you to be a special people, not because you were strong in numbers, in wisdom, or in wealth, but because you were dear to Him. It is the good old doctrine of grace. Your fathers believed it because they felt they had good reason to. They were accustomed to trace God's hand, to hear His voice, to obey His word. They feared Him and they loved Him. They feared to disobey Him; they loved to serve Him. With a deep experience of the ways of God, the founders of this church set such a high value upon the institutions of religion that nothing

would satisfy them till they could see the visible church here in their midst, the symbol and the pledge of God's presence.

What this church has been to itself, to this town, and to the world in all these years, is the inquiry now uppermost in our minds. We are here to revive the memories connected with this place and this people. We would learn, from a faithful review of the past, what may be expected in the future. I shall not therefore allow myself to follow the example of the last-century ministers, on special occasions, by discussing the ancient Hebrews, or the ideal church, or the mysteries of Divine Providence. But in response to your call, I have set myself the task of unfolding the scroll of Time, — a good deal of which you have never seen before, — and letting you read such portions as relate to this goodly heritage in which so many of you have been born and nurtured.

Mr. Bradley has given us the result of his careful study of the records; and it is a story of great interest, long to be remembered in this town. My contribution will be for the most part such reminiscences as I have accumulated from your older people during an acquaintance of thirty years as a resident of a neighboring town, together with important facts obtained from various quarters in answer to extended inquiries and after a thorough search among newly discovered documents. I shall give the greater portion of my time to your six ministers; and then select certain representative names of each period which seem worthy of special notice, for their personal character, their distinctive traits, or their services to the church, the town, or the country. And I will not forget that some incidental touches concerning their manners and customs must form a part of every truthful narrative.

MR. LAWRENCE.

It is unfortunate that so little is known of the first minister of this church. Hardly anything seems to have been preserved by his parishioners except the brief records referred to by Mr. Bradley. His papers, which were numerous, have been widely scattered or lost. His diary, if he kept one, has disappeared. A portrait would help us, but none can be found. I have had

the satisfaction of obtaining a few fragments,¹ which are of great value as they shed light upon Mr. Lawrence's career as a student, of which we knew almost nothing before. A few small papers in his own handwriting tell the story as follows:—

May y^e 7th 1723 I W^m Lawrence was born at Groton in y^e County of Midd^t and Province of y^e Massa. B. N. E. where I lived with my Hon^d Father W^m L. & my Hon^d mo. Susanna L. till I arrived at y^e age of about 14 y^r. During which Time I was employ^d Some Considerably in y^e business of husbandry and a little in y^e Town School, but after that having persuaded my Father to put me to Learning and Send me to Colledge I went under his direction to Concord for y^e benefit of a school in y^e Summer season which at that Time was not to be had in my native Town. And in this Town I dwelt during y^e Summer season under y^e Tuition & Instruction of my Hon^d master Tymo Minot² and then Returned to my Father's house and attended y^e School kept in G. During y^e Winter, and then in y^e Summer went back again to Con^d and in this way Continued Till I was admitted into Colledge w^h was in y^e Year of our Lord 1739. here I lived 4 years und. y^e Instruction of M^r Joseph Mayhew a worthy Tutor of the Colledge, and then Commenced Artis baccalaureus which was July Anno Domini 1743.

Then I removed from Colledge and took up my Lodgings in y^e house of y^e Rev^d M^r War. W.³ in Waltham where I kept School one year and then in y^e Year 1744 took a Chamber in Colledge where I passed part of this year, and y^e Rest of it spent in keeping y^e Grammar School in Portsmouth⁴ N. H. and at Waltham.

¹ We are indebted for these time-worn treasures to Mr. James Lawrence Bass, of Boston, a great-grandson of Mr. Lawrence.

² Timothy Minot, master of the Concord Grammar School for nearly half a century.

³ Warham Williams, the well-known pastor of Waltham.

⁴ The following letter should have a place here. It is addressed "To Mr. William Lawrence of Harvard Colledge, in Cambridge."

PORTSMOUTH, March 22, 1744.

SIR,—M^r Langdon has been prevailed with to accept of y^e office of Chaplain to y^e Reg^t raised in this province to go against our Enemies at Lewisborough. He has mentioned your name to y^e Selectmen as one proper to have y^e care of y^e School & at their desire & in their behalf I now write to you to request that you would come & take charge of it if it be only for 2 or 3 months or for any time that they & you shall agree. I pray that no small matter may hinder you & that if you can come at all you would do it immediately, & the expense of your journey shall be allowed you. If the children continue for any time in y^e same state that they are in at present they'll be apt to contract evil habits & it will many ways be of hurtful tendency.

If there be any immovable bar in the way of your coming it is desired you w^d be so kind as to procure some person to come that you judge will be suitable & as you are

Then left y^e Colledge again and spent y^e year 1745 at Groton in keeping y^e Grammar School There and in preaching to a Parish in s^d Town which important business I undertook by y^e advice of Neighbouring ministers and at y^e Invitation of y^e people in y^e afores^d Parish alias Precinct on y^e first Sabbath in January A.D. 1746. After this in 1746 I took a Chamber at Coll. again and here resided excepting when preaching abroad in one and another parish when invited till 1748.

On y^e 1 of March 174 $\frac{1}{2}$ I preached at y^e Precinct in Con. L. W¹. The beginning of y^e May following Rec^d an invitation from s³ Precinct to Settle in y^e Gos. Ministry among them, and at y^e same time Rec^d a Like Invitation from the Town of Sandwich ² which occasioned some Delay in answering either as it was a matter of Doubt with [me] for some considerable time w² to accept of. At [last] I settled in my mind to settle at Concord [Lincoln] and accordingly gave them an answer in the affirmative and was here ordained December y^e 7 1748.

February y^e 7, 1750, I was married To a young Lady whose Name was Love Addams Daughter of John & Love Addams. Her Mother's maiden name was Minott she being y^e Daughter of James Minott Esq. of Concord.

Then follow memoranda of the births of all his children, eleven in number, each of whom he baptized the next Lord's day, except Mary, who was born on the Sabbath and baptized the same day.

"April 10, 1752. My first Born — a son appeared in the world to y^e great joy of my self and Yokefellow." . . .

Among the entries are these deaths:—

"Sat'y May 14, 1764 my Hon^d Father Col^l. W^m Lawrence Departed this life after a lingering illness & long confinement. He was in y^e 67th year of his age."—"Monday Sept. 16, 1771. Dyed of a Fever my Hon^d Mother Susanna Lawrence in y^e 80th year of her age."—"Sabbath day 25 of Oct. 1772 Dyed my Wive's mother the Widow Love Flint Aged 70."—"June

acquainted with the method of instruction that the children here are used to, it may be a good & friendly office to give the person some insight into it. I would renew my request that you w^d be speedy in the affair & hope soon to see you here. In the meanwhile with my hearty service to the President & Tutors, to M^r Appleton &c. I am S^r Your sincere Friend & humble servant

W^m SHURTLEFF.

¹ The section set off from Concord, Lexington, and Weston, which in 1754 became the town of Lincoln.

² The call from Sandwich was dated May 3, 1748, and signed by Sam^l Jennings, Town Clerk. Timothy Ruggles was one of the committee of nine. Mr. Lawrence's reply declining the call was dated Cambridge, August 6, 1748.

10 1776 Dyed Lovey daughter of D^r Joseph Adams & Lovey his wife — my First born grandchild."

During his Junior year in College, Mr. Lawrence joined a society of ten members for mutual improvement "in the Knowledge of the Latin Tongue." They met on Wednesday evenings at seven o'clock "in some chamber," and their clerk's book shows that they had a sufficient number of rules to secure good order. For neglect in the performance of any duty the offender had "to sustain a pecuniary mulct of two shillings, to be afterwards disposed of as the Society shall direct." Each week one of their number was to take his turn in delivering a Latin oration, and the remainder of the evening was to be "spent in conversing in Latin."¹

The college course must have been of great value to a man of Mr. Lawrence's tastes. With such names as President Holyoke, Edward Wigglesworth, Henry Flynt, and John Winthrop in the faculty, he had the best instruction of his time. He joined the Cambridge church under the flourishing ministry of Nathaniel Appleton, from whom he doubtless received special assistance in preparing for his profession. It is not strange that when he was ready for a settlement he found his way hither, near the scene of his early studies and not far from the old Lawrence homestead on the Bedford road in Lexington. It must also be a pleasant thought to the people of Lincoln that Abigail Abbott, whose home was near the present Benjamin place, by the little stream which then was called "Abbott Mill Brook," and which now feeds the new reservoir, was married about this time to Captain Amos Lawrence, and so brought the name of Abbott into the family which has honored it in subsequent generations.

¹ The members were William Pynchon, Shearjashub Bourne, William Bourne, Cotton Brown, William Lawrence, Caleb Hitchcock, Gad Hitchcock, John Van Horne, Jonathan Mayhew, and Nathaniel Coffin, — a company of luminaries to which it would be an honor for any man to belong. Classical scholars will be interested in Mr. Lawrence's speech, which began as follows, under date of May 12, 1742: —

"Ingrati vitium animi humano genere toto odiosi et execrandi merito estimatur. Itaque O Doctissimi Dignissimique Socii procul dubio praeipue ita vobis omnibus apparet quibus Natura benigna se ipsam patefecit tam benevolam, vobis omnibus largiendo animos nimios magnificos nimios generosos ut minimam hujusce Imaginem accipiant animi . . . Et Oh! utinam utinam ut Fundamen hujus Societatis, decoris et Boni Ordinis in Rupem construat." . . .

At the ordination of Mr. Lawrence, seven churches were represented on the Council ; and his Groton pastor, Caleb Trowbridge, very properly preached the sermon. The circumstances all favored a happy ministry. Here was a young church just organized. The members were already well acquainted with each other, but they had been obliged to go several miles to the neighboring villages to church, and consequently there had been no centralized social or religious life among them. After a delay of many years in getting permission to constitute themselves a precinct, they now had a grateful sense of their new privileges and were disposed to do all in their power to welcome the youthful leader who had come among them so warmly commended. And he, in turn, must have felt greatly encouraged as he entered a fresh field in which there were no traditions to be encountered, no parochial prejudices to be overcome.

We are not surprised that the young pastor soon found among the fair daughters of the parish one who became a true helpmeet to him, and whose long life bore witness to the propriety of her baptismal name, Love. One who knew her well said she was "a wife of uncommon wisdom and prudence," of "stately mien and benign countenance." In the course of time they had a house full of children. That was what houses were for in those days. It was a low-studded two-story building on the top of the hill near where Mrs. Martha Tarbell now lives. It was a modest abode, with whitewashed walls and sanded floors and plain furniture. There was but one carpet in the house, and that was in the "west chamber." The parlor contained a mahogany table, a walnut desk, a little round tea-table, six leathern-seated chairs, a few books of divinity and the family Bible, which is still preserved. The "common room" had an eight-day clock, a looking-glass, a dining-table, and a light-stand. The two latter may still be seen in the town. The kitchen had the usual capacious fireplace, with its blazing light reflected from double rows of shining pewter.

The study was well furnished with books — the minister's tools — two hundred volumes or more, some of which were accumulated in college and others added from time to time. There were twenty of the old folio editions and several quartos. The

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4.

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JUDGE CHAMBERS RUSSELL.

collection of sermons included Doddridge, Chauncy, Bentley, Tillotson, Sherlock, Mayhew, Fleetwood, Scott, Mason, and Colman. In theology and commentaries your pastor fed on the strong meat furnished by Howe, Ainsworth, Caryl, Lowth, Edwards, Willard, Flavel, and Erasmus. He had Locke's philosophy in two volumes, and other valuable works, given by his generous parishioner, Chambers Russell.¹ The historical selection was meagre, but he had Rollin and Hutchinson. There were two books of travel — Maundrell's *Journey* and Scheffer's *Lapland* — and one of poetry, Blackmore. He found use also for Johnson's works, a *Universal Gazetteer*, Wells' *Geography*, Watson's *Astronomy*, eight volumes of the "*Spectator*," — a library in itself, — *Æsop's Fables*, a French Bible and dictionary, and a good supply of Latin, Greek, and Hebrew classics. We are not surprised that, with such an equipment, the Lincoln parson became a good thinker, a vigorous writer, and an instructive preacher.

I have examined fourteen of his manuscript sermons, preached at various periods. They are of uniform size — 12 pages, 6¼ by 3½ inches — compactly written, without paragraphs, and containing from 40 to 50 lines on a page. He kept a little book giving the texts from which he preached during the whole of his ministry. From this it appears that he wrote on an average nearly 70 sermons each year. It is interesting to observe that he preached 212 discourses from Matthew, 190 from the Psalms, 180 from Job, 102 from Luke, 101 from Hebrews, 100 from 1 Pet

¹ Chambers Russell was the most distinguished resident of Lincoln in the early time. Born in Charlestown in 1713, he inherited distinction and wealth from ancestors who for several generations had been eminent in public service. His father, Henry Daniel Russell, married Rebecca, daughter of Hon. Charles Chambers, from whom he received the large country place here, so long associated with his name. Chambers Russell (H. C. 1731) represented Concord, and afterward Lincoln, in the Legislature, and held for many years the positions of Councillor, Judge of the Admiralty, and of the Superior Court. He was active in organizing the new town, and was chairman of the first precinct committee, and of the committee of four to extend a call to Mr. Lincoln. He was moderator of the first town meeting, and chairman of the committee to build a steeple. His wife was Mary, daughter of Francis and Mary (Dudley) Wright, of Ipswich. He died in England in 1767. The portrait given here is from an original, — begun by Copley and finished by Stuart, — now in possession of Henry Charles R. Codman. The estate belonged for many years to the Percival and Mitchell families, but was bought back by Ogden Codman, Esq., who has done much to restore the house and rearrange the grounds.

94 from John, 83 from Romans, and so on down to one each, from 2 Samuel, Joel, and Habakkuk, and none from Judges, Ruth, Kings, Nehemiah, Esther, Lamentations, and Jonah. They all aim to present the moral and spiritual meaning of the text. They show a careful exegesis, a calm logical method, an earnest purpose, a somewhat conventional style. They are not generally burdened with dogmatic expressions. The Law is distinctly honored, but always in fair proportion to the Gospel. Indeed the Beatitudes receive far more specific attention than the Decalogue, though they are not divorced from it. I believe some of these sermons would be acceptable to the congregations of to-day, although it must be said that they deal so much with truth in the abstract, and with Scripture illustrations only, that I can find no allusion to passing events. A single passage taken from one of the sermons—No. 1588—will give a fair idea of his style. Speaking from John vii: 46, "Never man spake like this man," he says of Christ:—

" . . . He might have come down from heaven enrobed with splendor . . . and preached his Gospel to the world in the midst of a choir of angels from some bright throne in the clouds; but as he consulted our advantage more than his own majesty, he knew very well that it would be more for our interest to conduct us by his example than to amaze us by his appearance: and therefore he chose to appear to us in our own nature, that so by going before us as a man he might by his example show us what it became man to do."

The best proof that your ancestors had good sound evangelical preaching here is found in the character of the people moulded under its influence. The tree is known by its fruits.

Mr. Bradley has given us two interesting examples of assistance sent to Charlestown and Newburyport. I have found four small documents—three of them in Mr. Lawrence's handwriting—which furnish fresh illustrations of the same benevolent spirit.

"Lincoln, Collected for Josiah Farrar¹ of Sudbury whose house with most of its contents was lately destroyed by fire y^e Sum of £51 .. 2 . 5 old Tenor."

"Collected for Deacon Gove £60 .. 14 . 0 old Te."

¹ This Josiah Farrar was the son of Daniel and nephew of the first Deacon Samuel of this church, and lived just over the line in Sudbury.

"August 7th 1768. Collected for The Sufferers at Monreall by y^e late dreadful fires there The Sum of 24 £."

BOSTON 10 April 1760

Rec^d of y^e Church in Lincoln whereof y^e Rev^d M^r W^m Lawrence is Pastor y^e sum of eighty pounds seven shillings & four pence Old Tenor by y^e hands of Deacon Josh^a Brooks for y^e Sufferers in y^e late fire.

£88 .. 7 . 4

P^r JOHN PHILLIPS ¹

Persons who knew some of the parishioners of those days have told me that their minister was greatly beloved and respected. There has always been a rumor that he was suspected of being in sympathy with the loyalists,² and it is said that one Sabbath morning in the fall of 1774, when the air was full of exciting reports, the Lincoln people came to church earlier than usual and decided not to allow their pastor to enter the pulpit. Precisely what the offence was, does not appear, but the tumult seems to have been quietly allayed. It probably arose out of the marriage, just at that time, of his oldest daughter to Dr. Joseph Adams, who was an undisguised tory, and who left the country and established his home in England, and served as a surgeon in the Royal Navy. Quite likely, Mr. Lawrence, like many other thoughtful and conservative New Englanders, halted for a time between two opinions, and allowed his trumpet to give an uncertain sound, when the people about him were so thoroughly aroused by the events in Boston, that they would tolerate nothing but a distinct clarion note in their pulpit. Mr. Bradley has called our attention to the fact that in 1779 an attempt was made to show that the pastor had not been friendly to his country, but the charge was not sustained. It would be hard to believe that one who had been a classmate of James Otis, and a fellow-student with Bowdoin and Cushing and Sam Adams, could have failed to catch their patriotic spirit and rally under their standard. But we must remember that the Revolution came as a great shock to many of our best men, who

¹ Through the kindness of Mr. Bass, who has inherited these papers from Sarah Lawrence, the wife of Samuel Bass of Randolph, I am permitted to offer them in his name to the church, together with two manuscript sermons and the book of texts already referred to. The Boston receipt has just been framed, and will hang in the Library.

² That he fell under suspicion is shown by statements in his own writing that he was annoyed by the opening of some of his letters by the Committee of Safety.

could not fully declare themselves for a policy which would certainly be hazardous, and which might prove fatal to all their hopes of peace and prosperity. We are in a position to-day to think more justly of the Tories than our fathers could possibly have done. Lincoln was less disturbed by them than most of the towns. I have heard of only two — one by the name of Gove, though not the good deacon for whom the collection was made; the other was Dr. Charles Russell, an accomplished gentleman and a Harvard graduate, who had taken his medical degree at Aberdeen in 1765, and married Elizabeth Vassall, of Cambridge. After the death of his uncle, Judge Chambers Russell, in 1767, he inherited the large estate¹ in the south part of the town, and lived here until the outbreak of the war, when he left for Antigua, where he died in 1780.

Before the war was over the good pastor rested from his labors. He had long been afflicted with asthma, "attended with a dropsy consumption and a violent fever," and life had become a burden to him. The end came on the 11th of April, 1780, in the thirty-second year of his ministry. Mrs. Lawrence and all the nine children survived him. The oldest son, Lieut. William Lawrence, was married the same year, and carried on the place. There was a good farm of thirty-nine acres connected with the homestead, ex-

¹ This fine country-seat, with its extensive grounds — already spoken of — was saved from confiscation by being conveyed to the Hon. James Russell, the father of Charles, with remainder to Margaret Russell, wife of John Codman, of Charlestown. Mr. and Mrs. James Russell and Mr. and Mrs. Codman successively lived here many years, and early in this century the estate was inherited and sold by the latter's son, Charles Russell Codman, brother of the Rev. Dr. Codman, of Dorchester. The existing house, which replaces an earlier one, was built about 1750, and is perhaps the finest example left in New England of that particular kind of architecture, — a simple stately broad exterior, with exceptionally large rooms, a quaint double staircase, and some curious panelling. The grounds are very park-like, and constitute an appropriate setting for so ancient and dignified a mansion.

The following invitation has just come to light, and will be read with interest in this connection: —

"For Rev^d M^r LAWRENCE Present

Dr Russell's Regards to M^r Lawrence & Lady begs the favour of their Company to Dine with him he should be glad to see them as early as they could come his business obliging him to return to Charlestown immediately after dinner. his tarrying to dine is for the pleasure of seeing them.

Thursday morning 8 Clock."

Unfortunately the note is not dated.

tending down to the pond, besides eighteen acres known then as the "Oliver land"—since called the Lawrence pasture,—seven acres of "Mead land," and some ten acres of "Flint land." Considerable property was also left in Groton and Townsend. Lieutenant Lawrence inherited his father's silver watch and silver can,¹ and half of the family pew. One thousand ounces of silver were bequeathed for the education of the youngest son, Abel,² who went to live with his married sister, Mrs. Dr. Joseph Adams, at Liskeard in Cornwall.

Madam Lawrence outlived nearly all her children, and reached her ninety-sixth year. In the latter part of her life she was bent with rheumatism, moving about cautiously with both hands leaning on a cane,—that ancient and mysterious cane, whose shrill whistle, which now she used in calling her grandchildren, had once been the note of alarm in the days of terror, when the warwhoop of the savage invaded the peaceful homes of Middlesex. Her chief companion was the faithful daughter Susanna—known as "Aunt Sukey," a lovely old lady who performed many a household service in the quietest manner and with exquisite neatness. Her trim figure and gentle ways charmed even the birds, who often came at her call. In June when the cherries were ripe, they needed no special bidding; nor would they then recognize her authority, even though she attempted to enforce it by rustling her silk handkerchief. They would saucily turn their eyes at her and

¹ A fine tankard, marked on the handle L + A (Love Adams) and bearing the maker's stamp [S·E], has descended to a great-granddaughter, Miss Mary H. Bartlett, of Boston, who also has the two volumes of Hutchinson's History of Massachusetts containing Mr. Lawrence's autograph. We are indebted to her for the portrait of Sarah Lawrence, wife of Samuel Bass, which accompanies this volume.

² An interesting memento of young Lawrence will be given to the Lincoln Library by the daughters of Mrs. Sarah Bass (Foster) White, of Littleton. It is a small book of 78 pages, printed at Plymouth, England, in 1788, and entitled "A Concise History of the Four Great Empires." It is stated to be "the performance of Abel Lawrence, late of Lincoln, near Boston, in New England, and now a Pupil in the grammar-school at Liskeard." A few copies were printed "as a reward to growing Virtue, and moreover to encourage Mr. Lawrence . . . to new and nobler exertions." The schoolboy seems to have justified the expectations of his friends. He became an esteemed physician, and had a family of six children. Many of his descendants are living in England and in India. Portraits of Abel Lawrence and of Dr. and Mrs. Adams are given by Robert M. Lawrence, M.D., in his "Historical Sketches of the Lawrence Family."

gayly chirp, as if saying: "We fear thee not, Miss Sukey, thou art far too gentle to disturb us."

This devoted daughter was assisted in the care of her aged mother by occasional visits from another daughter, Sarah — Mrs. Samuel Bass, of Randolph — who came as often as her own domestic duties permitted. As there are no portraits of Mr. and Mrs. Lawrence, we are happy to insert the excellent one of this daughter, who is said to have borne a striking resemblance to her father, while also reflecting her mother's refinement and dignity of manner.¹

¹ A romantic effusion concerning this flower of the parsonage delineates the same features as they were at the age of twenty-one. And many who see it will thank us for bringing it out of its long hiding-place. The author's name is not given, but we may assume that it was Samuel, then a Harvard student.

ACROSTIC.

Superior wit with manners well refin'd
Attest the worth of her more polish'd mind.
Lively, yet modest, free with due restraint,
Lovely her form, her hue excelling paint,
Yet nothing vicious does this form attain.

Like some fair rose she breathes on all around
A fume far sweeter than in Egypt found.
Winning her conversation, open, free,
Replete with sense and affability,
Easy her temper, gentle, mild, humane,
Never mov'd when cross'd; when fortune smiles, the same.
Celestial Powers, grant erelong that she may find
Each of these Virtues in a Partner join'd.

LINCOLN, 18 Feb? 1781.

"Sally" was married Oct. 30, 1783, on the same day as her sister Phebe, who became the wife of the Rev. Edmund Foster, of Littleton. It is said that when young Foster began to pay his visits at the Lawrence home, where there were several interesting daughters, Mr. Stearns encouraged him one day by saying: "I commend unto you Phebe, our sister."

The portrait, from which the above was reproduced, was painted about 1810 by John Johnson — sometimes spelled Johnston — whose studio was for many years on Court Street, in Boston. It is now, with that of her husband, in the possession of Miss Hannah Arlotta Bass, of Attica, N. Y., who kindly presents to the Lincoln Library four of her ancestor's sermons, and one of his Latin folio books, Lavenant's "Determinations Quæstionum," Cambridge, (England,) 1634. The leather cover has a book-plate with the inscription "John Hancock Hunc Librum Jure Possidet 1685." That owner became the famous Lexington minister; and from him the book passed to William Lawrence, and later to Henry Bass, of Randolph.



MRS. SARAH LAWRENCE BASS.

DR. STEARNS.

Better known to this generation than his predecessor is Dr. Stearns, who was here forty-five years. His long pastorate, coming down to 1826, his personal qualities, his portly figure, his publications, and his numerous descendants residing in this vicinity enable us to get nearer to the man, and to understand more fully the special features of his ministry. And yet there are few materials obtainable on which to base an opinion concerning him. We have some traditions, but few letters or sermons; no diary, no portrait, none of the many manuscript volumes which he kept so carefully.

Charles Stearns was a native of Lunenburg, but brought up in Leominster. After graduating at Harvard in 1773, he spent several years in teaching and in preparing for the ministry. His early taste was for mathematics and metaphysics, but he afterward preferred ethical studies, and acquired an unusual faculty for effective reasoning, especially on moral subjects. His arguments were pointed with common sense and carried great weight. So conspicuous were his abilities that he was appointed tutor¹ at Cambridge, and he was serving in that capacity when called to the Lincoln pastorate in 1781. The sermon at his ordination was appropriately preached by the pastor of his native town, the Rev. Zabdiel Adams.

Fresh from the atmosphere of the college, young Stearns brought with him an ardent love of learning which found expression in his

¹ The Records of the Corporation contain this entry: "June 15, 1780. At a meeting of the Pres^t & Fellows of Harvard College, at the State House, Boston—Vote L. A vacancy being made in the Tutorship by the Resignation of M^r Eliot, written votes were brought in for a Tutor & it appeared that M^r Charles Stearns was chosen for a Term not exceeding three years from the time of his accepting that office. Present, The Pres^t, M^r Bowdoin, D^r Cooper, M^r Wigglesworth, M^r Lathrop, The Treasurer."

As a token of the appreciation in which he was held by his scholars, he had previously received a large silver tankard inscribed as follows: "EX DONO PUPILLORUM ADM: MCCLXXVIII. *Si oblitus fuero* . . . [If I forget thee . . .]" This tankard was afterward consecrated to religious uses by having a place on the sacramental board. It then became an heirloom in the family, but owing to straitened circumstances it was exchanged about 1840 at the silversmith's for several articles of more practical use, such as table-spoons, tea-spoons, and a britannia teapot! To perpetuate the memory of the gift, however, the inscription was transferred to the latter, which is in possession of Albert B. Stearns, Esq., of Boston, who would be glad to buy back the original tankard at almost any price. The spoons are marked "C. S. to W. L. S."

sermons and in the literary stimulus which he imparted to young people. The community was not slow to perceive that its pastor it had a scholar who was abundantly able to direct a r educational movement for which the time was now getting r. Mr. Stearns had already taught some of the older pupils privat after the custom of that day. As the number increased, it beca evident that something like an academy was wanted; and twer one prominent citizens¹ organized themselves as the "Associat Proprietors of the Liberal School in Lincoln," and provide building on the site of the present High School house, for Eng and classical studies. Mr. Stearns was the preceptor and scribe, and also the author of several text-books. In addition those which he prepared in outline for his scholars² to copy their own use, he published a thick volume of 540 pages, entit "Dramatic Dialogues for the Use of Schools." The introduct is a defence of school exhibitions, with minute instructions ab preparation, attitude, gesture, etc. There are thirty dialog mostly in three acts. They are designed to set forth in pro proportion the virtues and vices of mankind. Most of the cha: ters bear either significant or historical names, and are intenti ally exaggerated in order that the reader may discern the m purpose. The author disclaims the credit of entire originality, acknowledges his indebtedness to Plautus, Erasmus, Shakespe Diderot, Voltaire, and Arthur Murphy, but says he has prepa the cast in a wholly new setting of his own. The work seem: us very crude and simple, and often wanting in *finesse*, but we r bear in mind that, a hundred years ago, school exhibitions and dramatic art had not made much progress in these parts. The b was a great novelty, and the students learned much from its pa and became, I am told, the best readers and speakers in all

¹ The names are given in Stearns's "Dramatic Dialogues," and also by Willia Wheeler, in his chapters on Lincoln, in Hurd's "History of Middlesex Cou IL 632.

² Dr. Sprague, in his "Annals," said in 1865 that there were six quarto vol containing Mr. Stearns's lectures and addresses to his pupils, with the record of attendance and acquirements. I have searched diligently for these interesting b and have delayed the printing of this pamphlet, hoping to find them, but to no pur If they are ever discovered, they should be deposited and catalogued in the Li Library.

region. The volume met with such favor that several towns subscribed for a hundred copies each. It must be regarded as a pioneer in the field of dramatic text-books in New England. Such a work would naturally encounter opposition in some quarters, but it seems to have made its way, and to have produced excellent results. The book closes with a number of prologues, epilogues, and other addresses spoken here on certain occasions by well-known pupils whose names are all given.

About this time Mr. Stearns printed a curious philosophic-romantic poem of his own, in four cantos, written many years before, when he was a college student and evidently in the mood for sonnet literature. "Since that time," he says in the preface, "the writer has been — a lover — a husband — a father of a numerous family — a pastor — a preceptor for many years to youth of both sexes. His experience has not disproved, but confirmed his principles. Therefore he proposes to offer the Poem to the Public." Although such a work could not appear in these days, yet it is not unlike much of the English poetry of the last century both in the theme and in its treatment. It shows a careful study of the classic models, a considerable acquaintance with authors, ancient and modern, and a decided tendency to moralize.¹

With such a deep interest in poetry, music, philosophy, and religion, Mr. Stearns readily commanded the admiration of his people. He led them into new paths of thought and feeling. He brought the treasures of *belles lettres* within their reach. He helped to make life on these farms less commonplace and more inspiring. He was teacher as well as preacher; and the forty young men whom he fitted for college in the elements of character, as well as in the requirements of learning, were the best proof of his success. He was emphatically the person — parson — of the town. He gave tone to society. Everybody went to him for advice. He seemed to be invested with a kind of magisterial

¹ Dr. Holmes, recalling in "The Poet at the Breakfast-Table" some of his early recollections, says: "How grandly the procession of the old clergymen who filled our pulpit from time to time and passed the day under our roof, marches before my closed eyes! At their head the most venerable David Osgood, the majestic minister of Medford . . . mild-eyed John Foster of Brighton . . . and bulky Charles Stearns of Lincoln, author of "The Ladies' Philosophy of Love. A Poem, 1797." How I stared at him! He was the first living person ever pointed out to me as a poet."

dignity. His manner was so impressive that children, when they first came to church, fastened their eyes upon him in awe. When the service was over, the congregation remained standing while he passed down the aisle,—a custom which still prevails in many places. He was of medium height, but grew to be very stout. It is said that he completely filled his old-fashioned chaise, so that if one of his boys happened to be with him, the little fellow would have to stand up. He was thought to bear a resemblance to Dr. Samuel Johnson in physique, in his peremptory manner, and in his fondness for tea.¹

Mr. Stearns magnified his office whenever it was necessary to rebuke the wayward or punish an offender. There was a man who lived in the south part of the town who was said to be getting into bad habits and absenting himself from church,—attendance being then compulsory. His pastor went to see him and gave him a wholesome lesson in personal duties and Christian decency. The man was not so far gone but that he felt the chiding keenly, and said, "If you won't speak of it, I'll come next Sunday and bring another man with me."

The good dominie frequently exercised in his garden, walking up and down and often studying aloud. At intervals he would step into his study and write down his thoughts. His large family and slender income kept him most of the time at home, and compelled him to practise the most rigid economy. His first home here was what is now known as the Calvin Smith estate, on the road to the pond. He bought it, the year after his settlement, of John Adams. It was a fine place and included seventeen acres, lying on both sides of the road; but after struggling for years to retain it, he was obliged to give it up in 1799, and he afterward lived on the hill near the reservoir.

In a letter to his father, dated "Lincoln, August 22, 1796," and addressed "Honored and Dear Sir," he refers to a serious illness from which he had just recovered partly, he thought, from the use of elixir paregoric. He then adds:—

¹ On one occasion he was invited to a social gathering in the parish. At the supper he was busily occupied in conversation, and enjoying his tea. He was served to several cups, the ladies keeping him well supplied. Presently one of them asked him if he would n't have another cup of tea. "Oh, no!" he said. "I never take more than two cups."

I took to smoking Tobacco, eat very little except fresh meat, and drank nothing but good sound Cider. But what contributed I believe more than anything to my recovery was that my wife took every kind of care from me, saw to getting in my late Crop and would suffer me to take no thought for anything but how to live in the easiest manner possible . . . I rode or walked gently more or less every day . . . I was in doubt whether I should open my School for the Winter Term. But as I needed it for the support of my Family, this was a great Inducement. It proved of service to me. For the room being heated with a very large Iron Stove, the vapour of the Iron refreshed my Nerves very much and relieved the distress of my Lungs. So that many Times when I went into the School in the Morning with very disagreeable feelings I soon found myself relieved by means of the Stove.¹ . . . I should be very glad if I could see you once more. I am now your only Son . . . But I cannot leave home. I have a Parish and a School to take Care of, and both will but barely maintain my numerous Family . . . With the truest affection

Your dutiful Son

CHARLES STEARNS.

Under these domestic conditions the studious pastor was obliged to be content with a very limited library. He did not have half as many books as his predecessor, and the wonder is that he managed to get on as well as he did with so few. He certainly acquired an enviable reputation among scholars. Through the Cambridge Association of ministers he came into close relations with many of his brethren, discussing theology and the topics of the time at their meetings, and frequently exchanging pulpits. He was elected a member of the American Academy of Arts and Sciences² the same year with John Farrar, J. S. Buckminster, John Pierce, and W. E. Channing. The next year, 1810, he received his honorary doctorate. I am told on good authority that he was approached by some of his friends with reference to accepting the presidency of the college. As Eliphalet

¹ Mr. Charles Stearns Lord, of Templeton, to whom this letter belongs, writes me that the curious theory of his respected kinsman, about the beneficial effect of the vapor of an iron stove, arose probably from the fact that, in his reduced condition, the stove kept him warmer than an open fire. Mr. Lord, who is himself a stove manufacturer, adds that if people would only look at it in the same light now it would be a great help to his business.

² I am happy to secure for the Lincoln Library, as a gift from Albert B. Stearns, Esq., the framed certificate of membership, signed by John Adams President, Samuel Webber Vice-President, William Emerson and Josiah Quincy, Secretaries.

Pearson, his classmate, was the acting president after Dr. Willard's death, and was concerned with some others about the appointment of a new Hollis professor, on doctrinal grounds, it is easy to see that Dr. Stearns, who had no theological enemies, might have been considered an available candidate. But he declined the overtures on the ground that he was content with his parish, and that he could not maintain his family and meet the increased expenses at Cambridge on the president's salary.

Dr. Stearns's sermon before the State Convention of Ministers in 1815, at a critical time when many were in favor of a division, stoutly maintained that the differences were not irreconcilable and should not be allowed to break up the old fellowship. He deprecated the sad and unedifying spectacle of ecclesiastical strife. He could say, with Dr. Edward Young in his "Night Thoughts": "The dispute about religion, and the practice of it, seldom go together. The shorter therefore the dispute, the better." He believed that those distinctions in which the learned and godly could not agree could not be essential. As long as he lived he refused to favor any division. He abhorred sectarianism, and said that churches would be shorn of their strength if they yielded to it. Some of his neighbors, like Dr. Kendal of Weston and Jacob Cushing of Waltham, were of the same mind; and although in many cases a later generation overruled their counsels, yet these stanch peacemakers are remembered to-day with especial honor, because they kept their flocks together and successfully maintained the old parish unity. There was much wisdom and strength in this policy; and its abandonment introduced endless evils in the sundering of family and neighborly ties, in creating local rivalries to an extent unknown before, and in adding financial burdens which the smaller towns have found it impossible to carry.

In the latter part of his life, Dr. Stearns held to his conservative position in all church matters, and did not care to identify himself with any of the movements which grew up out of the newly awakened zeal of the churches. He was always loyal to the Middlesex Bible Society, but he did not say much about the Tract Society, or the Temperance Society, or the great missionary work which was then making such rapid strides at home and

abroad, though he took the "Missionary Herald" and the "Friend of Peace." Some of his parishioners were eager to have a monthly missionary prayer-meeting in their neighborhood in a remote part of the town, and sought his advice. He thought about awhile, and then said he did not know of any law, civil or ecclesiastical, to prevent a man's praying in his own house and inviting in his neighbors if he so desired. This was rather a cool endorsement of a prayer-meeting—coming too from head-quarters—perhaps it was as much as was expected at the time. However the meeting was established and well supported, though the general doctor thought he himself had enough else to attend to; happily none complained.

Neither did he take up the Sunday-school work very ardently. Col. William Foster, now of Waltham, remembers having catechetical lessons Saturday afternoons, with the other children here, under Dr. Stearns, in the excellent little book, "Principles of Religion and Morality," which Mr. Bradley has described to me, but he recalls neither Sunday-school nor prayer-meeting in his early childhood. The same adherence to the old ways led the doctor to oppose the introduction of stoves in the church,—strange enough, after his experience of their comfort in his school-room years before. A few of the people were agitating the matter, but he said he hoped they would not have one as long as he lived. This was precisely the feeling in England down to a much later date. I remember shivering in many of the English churches; and on inquiry I found that devout people actually thought that God's house did not need to be artificially warmed. Whether they considered it ungodly or ungainly to have small stovepipes stretching across the sanctuary, I cannot say. Perhaps it was both. But with or without a fire the old meeting-house that stood here was well filled every Sunday, both morning and afternoon, at all seasons of the year and in all kinds of weather. And the families living in the outskirts of the town, like the Fiskes, Parkses, Bakers, Farrars, Billingses, Hartwells, Brookses, Stones, and Hoars, were constant and punctual in their attendance. They lived apart on their farms during the week and were glad to come together on the day of rest and join in public worship. They could also improve the interval at hand for social intercourse.

It was an animating sight on a Sunday morning, along all the roads leading up to the house of the Lord, to see the family carriages of every description loaded with worshippers. Sometimes market-wagons were prepared with seats to accommodate the neighbors and collect pedestrians on the way. Often there would be no one left at home. When air-tight stoves came into use for sitting-rooms, great pieces of peat were stowed away in them to keep a slow safe fire; for the house would be deserted till the middle of the afternoon. On that day the old meeting-house was the centre of a lively scene, people gathering in groups around the three porches, the sheds full on both sides of the road, and often the flanks of the hill covered with vehicles. They used to say that Dr. Stearns preached his best sermons on rainy Sundays. No doubt he did. Ministers would be glad to have that impression prevail generally, and they would do their best to verify it, if the congregations would give them a chance.¹

MR. DEMOND.

Your third pastor, Elijah Demond, was a tall dignified gentleman, of a sober countenance but genial spirit. His utterance was deliberate and impressive. In preaching he was earnest, plain, and methodical. He faithfully endeavored to commend the venerable doctrines of the New England theology, in which he firmly believed; and that any one should question them was to him an occasion of profound regret. Like many of his brethren in this immediate section of the country, he found himself obliged to face a complicated problem in the sundering of the ties which had hitherto bound the citizens of a town like this in one visible and time-honored fellowship.

¹ An obituary notice of Dr. Stearns, evidently written by Dr. Ezra Ripley, who preached the funeral sermon, appeared in the "Yeoman's Gazette" of Concord, August 5, 1826; but it contains very little information concerning the facts of his life. The same article appeared in the "Christian Register" of Boston on the same day.

Dr. Stearns's twin sons, William Lawrence and Daniel Mansfield, entered the ministry and were settled in different parts of the State. They married the Munroe sisters, Mary and Betsey. The accompanying autograph letter was written to the former.



REV. ELIJAH DEMOND.

History shows that no discussion creates such intense and partisan feeling as that which turns upon the cherished doctrines of religion; and the points in dispute here were considered of such vital concern that they admitted then of no compromise, no neutrality. Hostile camps were formed in all these towns; and almost every family had to take sides with one or the other. It was a lamentable conflict, and it has taken three generations to recover from the bitterness it entailed; but we are now rapidly leaving it behind us, and very little of the old feeling, I trust, will go over into the new century.

As we study the movement philosophically, we can find much of which we need not be ashamed. Primarily it grew out of a spirit of inquiry, — the very spirit which our institutions had always fostered. And then it developed into a protest, which we can now see was in a measure justified by the failure of some of the churches to exhibit the fruits of the Spirit alongside of the articles of faith. For a time there was a strange eclipse of the one in the desperate struggle to defend the other. And so the schism became inevitable. But it was a war of conscience, of great intellectual and moral ideas; and it could never have taken place except in highly organized and theologically trained communities. As it was, the disturbance was confined to the eastern part of New England. The rest of the country hardly felt the shock.

It was a foregone conclusion that this church could not remain entirely united on the exciting question at issue. Probably no minister could have followed Dr. Stearns with general acceptance; for there was unquestionably a minority here that had been gradually leaning toward what was called liberalism, and it was now ready to declare its preferences. But the larger number wished to maintain the old standards. Of course it was hard for Mr. Demond — a sensitive and companionable man — to find some of his flock leaving him, but he knew very well the reason, and he saw that no compromise at that juncture was possible. The church as a whole sustained him warmly, and flourished during the few years of his pastorate. His training from childhood had made him a resolute, self-reliant, conscientious man, and his record seems to be highly creditable.

Mr. Demond was born in Rutland Nov. 1, 1790, but removed in boyhood with his family to Barre, where he spent most of his youthful days in laborious employment on his father's farm. At the age of seventeen he began to dream of an education, his impression being deepened, he says in a brief account of that period, by reading the book of Ecclesiastes and Hervey's "Meditations among the Tombs"—a popular work at that time. He then conceived the idea of being a minister, though he did not disclose it for several years. He studied at New Salem Academy and Dartmouth College, teaching school every winter and working on the farm in summer. The only help his family could give him was in the shape of clothing made at home, and an occasional ride part way to college. His father would drive him as far as Keene in one day, and leave him to walk the rest of the distance in two days, stopping at Claremont over night. Sometimes he would walk the whole distance from Barre—one hundred miles—in three days.

In college his religious views became—as he says himself—"decidedly Arminian, and opposed to the doctrines of grace and to evangelical preaching." This led him "in the Junior year to think less of the ministry and more of law." But during that spring he was deeply affected by a religious awakening among the students. Professor Shurtleff preached a sermon on "The harvest is past." This and the daily meetings and the reading of Harriet Newell's *Life* determined the matter, and he joined the college church with thirty-two others. When elected into the Phi Beta Kappa, he wrote in his journal: "May I be more solicitous to be initiated into the secret of the Lord." At his graduation in 1816 he ranked sixth in a class of twenty-four members, sixteen of whom became ministers. The subject of his English oration was "The Influence of Christianity on the Condition and Character of Females."

Mr. Demond then took charge of the Academy at New Ipswich, where he greatly enjoyed the social life of the place; and the following year he entered the Andover Seminary. While there he observed seasons of fasting and self-examination, and thought seriously of the foreign missionary work. "My soul burns," he wrote, "to go far hence to the Gentiles." But his marriage about

this time to Lucy, daughter of Aaron Brown, of Groton, led him to remain in this country. He had a happy married life of forty-two years. During his seminary course he engaged in home missionary work in Boston, visiting among the poor and conducting religious meetings. He had a pastorate of six years at West Newbury¹ and then came to Lincoln.

His deep convictions and his experimental piety made him a ready defender of the ancient faith. He did not shun to declare the whole counsel of God, as he understood it. While therefore he satisfied the conservative element here, he naturally could not meet the expectations of those who favored the new views. There were some, no doubt, who thought he was austere and not sufficiently conciliating. So the division, which had already existed in sentiment, became more pronounced, and the church suffered a distinct and much-to-be-regretted loss in the withdrawal of a few families, who went for a time to some of the neighboring towns to church until they were ready to erect a building of their own on the lower slope of the hill.²

The supporters of Mr. Demond rallied about him loyally, and did not allow him to suffer by the change. One of the deacons subscribed \$75 a year, and when he asked Squire Hoar if that was too much to give, "No," said he, "the truth must be sustained, you must obey your conscience." That seems to have been the general feeling here. There was a good deal of mutual respect all through the controversy, and the neighborhood suffered less from the inevitable friction than many others.

Mr. Demond's subsequent ministry was spent in different places. At Princeton he did a good work, but unfortunately lost his voice during a revival there and had to give up regular preaching. He took a farm at Groton and lived there many years, supplying

¹ The sermon at Mr. Demond's ordination, in 1821, by Warren Fay, of Charlestown, was printed with the other exercises.

² Soon after the services were established in the new edifice just below, one of the mothers of the older flock, who was known to be stoutly opposed to the new enterprise, was sitting in her carryall, just after church one Sunday, waiting for her husband, when the horse started and ran down the hill toward the other church, whose worshippers were just coming out. They sprang to her aid, and among them was their pastor, the Rev. Samuel Ripley, who caught the frightened woman in his arms, saying, as he did so, "Who would have believed that you would ever have come to us to be saved?"

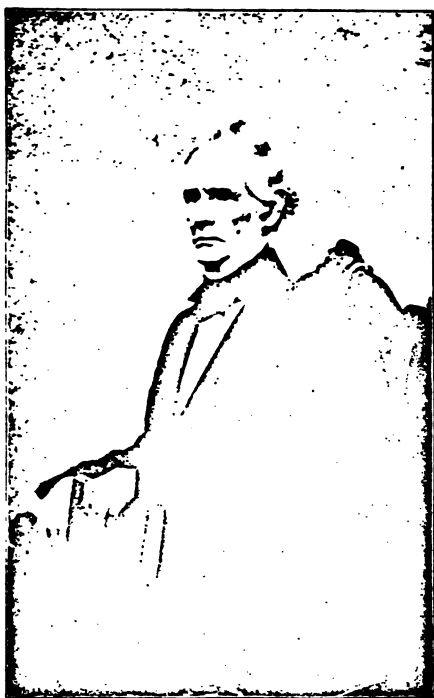
pulpits at intervals. He afterward moved to Westborough, where he died in 1877, at the ripe age of eighty-seven. Dr. De Forest, his pastor there at the time, says he had the respect and veneration of the community, for his sterling qualities of character as well as for his uniform gentleness and courtesy. He became a great invalid, and during the last three years of his life he could not walk a step. What a variety of experiences is embraced within the range of one such life!¹

MR. NEWHALL.

Of Mr. Newhall I can speak from a slight acquaintance, as he was a member of my clerical association, while a resident of Cambridge in his later years. He was a minister of the primitive type, and naturally fond of the old ways and the time-honored expressions. His father, Onesimus Newhall, marched from Lynnfield to Bunker Hill at the age of nineteen, and served throughout the war on land and sea. The family moved to New Ipswich, where Ebenezer, your pastor, was born in 1789, and brought up on a farm. For five years he was a clerk in mercantile business in Salem and elsewhere, during which time he said he "experienced religion" and decided upon a course of study. In the interval he taught school in Gardner and Fitchburg, and in Temple, N. H., and fitted for college at the New Ipswich Academy in fifteen months. He met his college expenses — which amounted altogether to \$407, including clothes and books for the entire course — by teaching each winter at Lancaster. His life-long resolution never to incur a debt led him into such frugal habits that some people thought him penurious.

At college he was a member of the Chemical and Philosophical Society, and the Hasty Pudding Club, and the Saturday Evening Religious Society. His class — 1818 — numbered eighty-one members, and was the largest ever graduated at Harvard down to the

¹ Mr. Demond's daughter, Mrs. Mary L. Healy, of North Cambridge, is interested in this anniversary; and wishing to contribute something in memory of her father, she has selected from his books Rollin's "Ancient History" and Milner's "History of the Church" — each in several volumes — which she kindly offers to the Lincoln Library.



REV. EBENEZER NEWHALL.

year 1852. Mr. Newhall studied theology at Andover, teaching a part of the time at Phillips and at Dummer Academies. He was licensed in 1821 by the Presbytery of Londonderry. After preaching in various places he was ordained at Oxford in 1823, and married the next year in Boston, by Dr. Wisner, to Sarah Burr Clark, of Danbury, Conn., a niece of Mrs. Professor Stuart, of Andover. Mrs. Newhall was endowed with unusual physical and mental vigor, and was a most efficient helper in every good work. Before her marriage she taught in a mission school on Fort Hill, and served on a committee of the Old South for visiting prisoners. Wherever she lived she encouraged sewing-circles, singing-schools, and other social activities in the church. Some of your older citizens tell me that she taught them to sing. She lived to a good age, and died only five years before her husband.

With characteristic fidelity Mr. Newhall kept a minute account of everything connected with his ministry among you.¹ In his time there was a great quickening of church life. Extra meetings were held on Sunday and other evenings in schoolhouses and at private residences. There were occasional inquiry meetings and "juvenile meetings," and church fasts, and days of prayer for schools and colleges. In the spring of 1842 there were meetings almost daily, with sermons by the neighboring ministers, Messrs. Clark, Emery, Allen, Bowers, Peet, Means, and others. This was indeed a harvest time, as the church received twenty-five new members that year and eight the year following.

At this period there was also a new interest in reforms. Temperance and antislavery lectures became popular, and contributions increased for the Bible, Tract, Education, and Peace Societies, for Sunday-schools and Sailors, for home and foreign missions. The Ladies Missionary Association was very active in sending

¹ I have obtained from Charles H. Newhall, M.D., and his sister, Miss Sarah Stuart Newhall, of Newton Highlands, the registers which their father kept during his pastorate here. They give the baptisms, admissions, removals, marriages, funerals, and contributions; also his parochial calls, visits to the sick, extra meetings, his own visits out of town and the visitors whom he entertained, his services on the school committee, the town lyceum, and presents received. These two books, together with Mr. Newhall's Andover diploma and the Certificate of Licensure and a package of his sermons and lectures I am happy to present to the Town Library in behalf of the donors, both of whom were born in Lincoln and will ever cherish tender memories of the place and people.

money, clothing, and libraries to the West. Sometimes the proceeds of the Sewing-Circle amounted to \$50, and hundreds of dollars were freely given within a few years. This, it seems to me, deserves mention, especially when we remember that nearly every dollar in this parish, as in so many others, was earned by hard and unremitting toil. And this habit of Christian benevolence also gave the pastor and his family abundant occasion to rejoice and give thanks. The fullest record that Mr. Newhall kept of things parochial was that of the presents he received from his kind neighbors, with his estimate of the money value of each. The list includes almost every parishioner, and almost every article of food produced on these prolific farms or cooked in these home-like kitchens. Even Mrs. Farrar's rose-water and spearmint find appropriate mention.

In addition to gifts in kind were various obliging services rendered, such as sewing, ploughing, hauling wood, the loan of a horse or a yoke of oxen.

What better proof could there be of the old-time neighborliness than such a record? And it is a pleasure to know that this has been the way in which the Lincoln people have always treated their ministers. There were no women's clubs then, but they had quilting-bees and sewing-parties, at which we may be sure current topics received all due consideration, especially those relating to domestic affairs. On these occasions young girls sometimes learned the art of working samplers, with the alphabet, large and small, followed by the numerals and some fine sentiment, with the name attached,—the whole lined off with fancy stitches and quaint designs.¹ The arrival of a new book or a newspaper was a pleasure shared by the whole neighborhood. A fashion in dress, once adopted, remained for years undisturbed. Boys took off their caps to their elders. Money in the bank was a sure indication of wealth. Rheumatism, gray hair, and spectacles were for the

¹ Doubtless there are many such samplers to be found in town. One of them furnishes these lines, worked in silk on the old ecru canvas:—

'T is easy to squander our years
In idleness, folly, and strife,
But, oh, no repentance nor tears
Can bring back one moment of life.

aged alone; and nervous prostration—even the doctors never heard the name!

Mr. Newhall built the house he occupied, on the road to the pond, next to Mr. Chapin's. It cost him \$1240. He drew the stones for the cellar with his own horse. Like many of his parishioners, he worked out his tax on the road, and did it, I am told, with the same dignity that characterized all his labors. His old-fashioned chaise with its two high wheels is well remembered. He was fond of gardening, and was himself a punctilious house-keeper,—which cannot be said of most men. He wore the clerical gown up to church and back; and there are some here who have seen it spread to the wind rather inconveniently on a breezy day. The family invested its scanty savings in a certain railroad, and unfortunately lost them all. This was the earliest idea of a “frowning Providence” to a youthful neighbor of that day, upon whose mind it made a deep impression. When the Fitchburg Railroad was about to be opened, there was a difference of opinion among the citizens of Lincoln as to the best site for their depot; and the matter was left to Parson Newhall to decide. He wisely chose the location which was adopted by the company.

In those days a bride was expected to appear in a white bonnet; and marriages were “published” in church three Sundays in advance. The old custom of standing up occasionally during the sermon, for the supposed relief of body or mind, has long since passed away. The last one who did it here, I am told, was Major Flint, who occupied a wing pew, and would sometimes rise and place his foot on the seat, rest his elbow on his knee and his chin upon his hand, and gravely meditate as he gazed out of the window while the minister was preaching. The Major was also the last one to exercise the old privilege of making one's own change when the contribution box was passed. Holding up a bank bill in one hand, he would take out the desired fraction in silver with the other, and then drop in the bill.

Of all your ministers Mr. Newhall lived to be the oldest. Whether this was due to his methodical habits or to the vigor of his constitution, I cannot say. He certainly had both. He preached in various places after leaving Lincoln, and died at Cambridge, August 15, 1878, having entered upon his ninetieth year.

MR. JACKSON.

Your next minister, William Chamberlain Jackson, like all his predecessors, was a farmer's son. Born amid the snows of northern New Hampshire, he acquired in childhood those habits of self-reliance and devotion to duty which marked his whole life. A thirst for knowledge led him to work his way through Hebron Academy and Dartmouth College. His conversion occurred during his senior year at Hanover, in connection with special meetings in the village church, and through the influence of a personal note from one of the students. A good proof of his scholarship is the fact that the Latin Salutatory was assigned to him at Commencement in 1831. Before entering the seminary he served as the principal of the new academy at Westminster for a year. In 1835 he was graduated at Andover, married at Westminster, ordained at Lancaster, N. H., and commissioned by the American Board as a missionary to Turkey, sailing with his wife for Smyrna. They proceeded to Constantinople, where they remained six months, and then went to Trebizond on the Black Sea.

Here they had much to learn of the languages, the customs, and the prejudices of the Orient. They found the people strangely ignorant and degraded, "ordered about like slaves and chastised with the whip," "nearly half the burdens borne along the streets by women." "The favored daughters of America must visit other parts of the world to realize the cause they have for thankfulness." One Sunday, after witnessing the gross profanation of the day, Mr. Jackson wrote: "When will these streets be filled on this day with those who go up to the house of prayer?" It was indeed a hard experience, though one that is familiar to all our missionaries.

When we New Englanders undertake to set the world aright, we assume a task that is far more formidable than we imagine. And yet for what purpose are our home advantages given to us if they are not to be shared with those who desperately need them? It is the voice of an enlightened conscience that impels the Christian heart to go forth on such errands of love. No nobler prompting has been felt in all history than that which has

1

1870



REV. WILLIAM C. JACKSON.

led our missionaries into the benighted lands of the East. It partakes of the heroism and chivalry of the Crusades without their folly and superstition. It is the inevitable outcome of the Gospel leaven. It cannot and it will not be suppressed. The greater the obstacles in the way, the greater will be the faith and the zeal to overcome them. And of our ultimate triumph there is no doubt, for the mouth of the Lord hath spoken it.

Mr. Jackson soon opened a school, and rather unexpectedly he had to practise medicine. He found the Armenians more accessible to religious influences than the Greeks. After three years in Trebizond he established a station at Erzeroum. This involved a long and arduous climb through a wild and mountainous country. The work was encouraging, and they remained there six years. But Mrs. Jackson's health failed, and she became a confirmed invalid. Consequently it was deemed necessary to return to America. With sad hearts they were compelled to retire from their chosen field. They had buried two of their children there, and the place had become dear to them. It was a journey of one hundred and eighty miles to the coast, and the delicate woman had to be carried on a mule-litter, and she could endure only one hour's travel each day. It took them seventy days to reach Trebizond.

In 1848 the family came to Lincoln and remained here ten years. The Richardson parsonage was built for them. Mr. Jackson was a man of medium height and agreeable presence. His natural refinement, even temper, and pleasant voice always commended him; and his intellectual strength and rich experience gave weight to his public ministrations. His first sermon here was printed by request. His favorite motto was often upon his lips: "Let us therefore follow after the things which make for peace." He served on the School Committee, gave lectures¹ in the town hall, wrote articles for the religious papers, and published two Sunday-school question books,—one entitled "The Way of Salvation," and the other, "Christian Morality." He took a prize for an Essay on Novel Reading. He wrote also occasional poems and hymns. His musical talent was of much service

¹ I have obtained from the family a collection of some of the writings of Mr. Jackson, which will be deposited in the Town Library.

to him. At the age of seventeen he composed an air, which he named "Jefferson," from the town in which he was then studying. On his return from Turkey he lived for a time at Medford, and gave that name to a tune which he wrote while there and which has appeared in several of our church hymn-books.

Mr. Jackson was endowed with a good bass voice, and always had singing at family prayers, in which the children were glad to join; and as there were seven of them, and all at home during the Lincoln pastorate, we can imagine the hearty chorus of voices that resounded within the walls of that familiar home. For some time he carried on a well-attended Bible Class on Friday evenings; and the monthly Missionary Council always flourished under his spirited guidance. The preparatory lecture in those days was given on Thursday afternoon, — a survival, I suppose, of the Colonial Thursday Lecture which our fathers thought so much of.

The prolonged spinal weakness of Mrs. Jackson proved a great obstacle to the complete success of this pastorate. It drew upon the feelings of the congregation in many ways, and undoubtedly terminated the relationship sooner than would otherwise have been the case. Mr. Jackson was also himself stricken with typhoid fever, and for a time the people were hoping against hope. We can all sympathize with a minister under such tribulations, and wonder why it is that some of the most beloved and consecrated among God's chosen servants are called to bear such keen disappointments. Mr. Jackson was afterward settled in other places. His wife partially recovered her health and is still living. He attended the seventy-fifth Anniversary of your Sunday-school a few years ago, and his words on that occasion are well remembered. He died in Newton, October 17, 1895, in his eighty-eighth year.

MR. RICHARDSON.

I shall not venture to speak of Mr. Richardson, as his life among you has so recently closed; but I am happy to add my testimony to that of all the neighboring ministers. For more than a quarter of a century I knew him as a faithful pastor, an earnest and scriptural preacher, a sincere and steadfast friend. Was there ever a

man more devoted to this town and its venerable church? I often used to think that Lincoln was his Jerusalem, graven upon his heart. You appreciated his patient, unremitting efforts in your behalf. You helped him to make his pastorate one of the good, old-fashioned New England kind. He was rooted in the soil he so dearly loved, and became the chief exponent of the town's moral interests, your foremost advocate of good citizenship, sound learning, and generous philanthropy. He was here as your servant for Christ's sake and the gospel's, and happily it was for life. For a whole generation you knew no other minister. That is an honor to him and to you. It has given stability and character to this church in harmony with its ancient record.

Of his esteemed wife I must not speak. If I did, I could say much. But you know it all, and need no reminder from me. What she has been to the church and its pastor, to the Sunday-school and the missionary work, to the young and the old, the sick and the afflicted, the friend and the stranger, is well recorded in your hearts. Her manifold gifts, her sympathy and wisdom in all religious and benevolent work, all social and literary matters, have given her an influence accorded to few women in this or any town. We all rejoice that, through your generosity, her home in the parsonage is not to be disturbed.

I have asked the privilege of reproducing here the hymn written by her for the services at the dedication of the present house of worship in 1892:—

O God, upon this hallowed height
Our fathers' altars long have stood;
Help us to dedicate this shrine
To thine Eternal Fatherhood.

Thou, who in majesty divine
The temple-courts so often trod,
Make here thy throne in loyal hearts,
O King of glory! Son of God!

Spirit divine, here let thy voice
Recall the wanderer, save the lost,
And in this sacred place revive
The holy hours of Pentecost.



Thy temple waits. From open veil
To hearts obedient and still
Reveal thyself; with glory now
The Holy of the Holiest fill!

Unfold the vision of thy face
To hearts that hope, to souls that sigh;
In might of power, in depths of grace,
Bid Sinai blend with Calvary.

With sainted ones whose voices swell
The chorals of th' angelic host,
We join our praises, lift our prayers
To Father, Son, and Holy Ghost.

LINCOLN FAMILIES.

The sacramental vessels spread out upon the table before us are silent witnesses of the affection which the founders had for this sacred fellowship. Here are two large plates, sixteen inches in diameter, with the hall marks, and "S. Ellis, LONDON," on the back. On the rim of each is the simple inscription "M^r Hoare Gift." This was John Hoar, the great-grandfather of our senator. He had been a selectman of Lexington, living in that part which was set off to Lincoln, and afterward a town officer here. He was at Concord Bridge, and has left a deposition relating to the events of the 19th of April. In his earlier years he had served as lieutenant in the French war, and was taken captive at Fort Dummer and held by the Indians for several months. The following instrument signed by him, manumitting a slave for conscientious reasons, shows that the philanthropic instinct, which has distinguished each generation of his descendants, has come from a good source in the early days of this church.

"Know all men by these presents that I John Hoar of Lincoln in the County of Mid^d in the colony of Massachusetts Bay in New England Gentleman — in consideration that my negro man Servant named Cuff Hath been a good and faithful Servant unto me — and he now desiring to be

made free : I do therefore by these presents for my Self fully and absolutely free and Discharge him the s^d Cuff to act for himself So long as he behaves and Conducts himself regularly and well — without the denial or contradiction of me his s^d master

Witness my hand

JOHN HOAR¹

LINCOLN May 28th 1776

BENJAMIN DANFORTH

ABIJAH PEIRCE

Here are nine plain cups without handles:— three of them inscribed "The Gift of Mr. Edward Flint to the Church of Christ in Lincoln, 1757," bearing the maker's initials [S·E]; five of them given in 1761, by Mr. Joseph Brooks, and marked [JOHN BALL]; and one, the tallest of all, given by Mr. George Farrar in 1757. The large plain pewter basin, which looks as if it had been hammered out by some village tinker, was "The Gift of Hannah Whitaker, 1748."

Edward Flint was the leading man in the movement to organize the church. His is the first name on the roll. The preliminary meetings were held at his house; and for some years after the edifice was built, it was called "Mr. Flint's meeting-house." He gave the land for it, with the common adjoining, and in 1754 bequeathed ten pounds for the communion plate. His grave is below in the corner of the old Flint lot, where he is designated as "pious, just, humane and steady." He was rich in lands and in good works, but left no children. His wife was Love (Minot), the widow of John Adams, and the mother of Mrs. Lawrence.

I might add that he was a cousin of Captain Ephraim Flint, who had a good library, which, in 1723, he left to his kinsman Ephraim, — a lad of only ten years, — "if he be brought up to Learning." This proved a good stimulus, and the younger Ephraim took to his books and went through college, and became an influential citizen. He was your first town clerk and treasurer, one of the original members of this church, and the giver of your first *Machpelah*, the nucleus of the present large and beautiful cemetery.

¹ Printed in the Proceedings of the Massachusetts Historical Society, 2d Series, viii. 499.

Captain Flint, of whom I was speaking, also bequeathed £100 to Harvard College as a fund for "the benefit of scholars there who are studious, well-disposed & want help," preference being given to the descendants of the Concord [Lincoln] Flints, or of Mr. Hancock of Lexington. To the latter he also provided an annuity of £6 for five years, "for his great and constant kindness and assistance to me." It is interesting to know that this college fund is still available, and one of the younger Flints has lately enjoyed the use of it. Thus the benefactor of a church or college opens a fountain of life whose perennial waters flow on through all the generations.

Joseph Brooks was another of your original members endowed with a liberal spirit. He gave the bell that is still in use, though it has been recast. And besides leaving £20 for the communion cups, he established a school fund which has yielded an income ever since. He had received in his early years a good training in the Lexington church under Mr. Hancock.

George Farrar was the progenitor of the numerous family which has been so long and so closely identified with Lincoln. He was the purchaser of their fine lands in the south part of the town. He built the Deacon Farrar house about the time of his marriage in 1692 to Mary Howe. At one time he thought of moving farther back into the country; and he had an offer of one-half of the township of Southborough for two coppers an acre; but after examining it he concluded "it was so far off that it never could be worth anything." For several years he was one of Concord's selectmen. When he gave this cup he was in his eighty-seventh year. He also gave two large pewter tankards with covers, which are preserved in the family. One is inscribed "E P' Ch" [East Precinct Church], and the other "The Gift of Mr. George Farrar to the Church of Christ in Lincoln 1757."

His youngest son was your first Deacon Samuel Farrar, a selectman of Concord, and afterward for twenty years of Lincoln. He was also a representative to the General Court, chairman of the town's Committee of Correspondence, and a member of the Provincial Congress. Of course he participated in the Concord fight. He was buried in the lot across the street — that peaceful God's acre — which he had himself given to the town, and where his

honored father was one of the first to be laid away. He had a remarkable family of children,—Deacon Samuel Farrar, Jr., who married Mercy Hoar, and was first Lieutenant of the Lincoln Company at Concord Bridge, and afterward Captain of the Lincoln and Lexington Company under Col. Eleazer Brooks, in the Burgoyne campaign. He was one of your selectmen for thirteen years, and in his turn was noted for the distinguished children nurtured under his roof.

Another son of the first Deacon Samuel was the Rev. Stephen Farrar (H. C. 1755), the first minister of New Ipswich. It is related that when the committee came down to Lincoln to extend a call to young Farrar, they met his father at the door and made known the object of their errand. He told them that Stephen was out in the field at work; "but," said he, "you'll have to settle the matter with me, for the boy is n't yet of age." The youngest son, Judge Timothy Farrar, was the most famous of all. Born in 1747, graduated in 1767, he became one of the great legal lights of New Hampshire, was four times a presidential elector, and long a trustee of Dartmouth. When a college student he was influenced by the preaching of Whitefield at Concord, and maintained a high standard of Christian character throughout his long career of nearly one hundred and two years. He outlived, not only all his college contemporaries, but all the pre-Revolutionary graduates, and he became at last the oldest tenant of Mount Auburn. The Judge had a son of the same name, who was also a judge, and at one time the partner of Daniel Webster. He will be remembered as the author of a learned exposition of the Constitution. I knew him well and honored him highly.

A quaint inscription in yonder churchyard, evidently written by Mr. Lawrence, reminds me that the first-born of the ministerial sons of this church was not Stephen, but an older cousin of his, George Farrar (H. C. 1751), who was settled at Easton for only a year and a half, when the sickness of a little sister, Love, brought him home to Lincoln only to see her die, and then to take the same fever himself and follow her soon after to the grave.¹ As if to make good the vacancy caused by this early death, a younger brother, Joseph Farrar (H. C. 1767), came forward and dedicated

¹ See W. L. Chaffin's "History of Easton."

himself to the ministry, in which he had several pastorates in New Hampshire and Vermont.

To return to Deacon Samuel Farrar, Jr., who remained on the home farm and lived to the age of ninety-two. His oldest son, Samuel, commonly called Squire Farrar, was a graduate and tutor of Harvard, treasurer of Phillips Academy, president of the Andover Bank, deacon of the Seminary Church, and the honored friend of a long succession of students. Another son was Deacon James Farrar, who spent his useful life of ninety-one years among you, and whose strength of character and devotion to the church will long be remembered. The third son was John, the eminent Professor at Harvard, and the most brilliant scholar this town has ever produced. His heart was set on being a preacher, and he studied theology at Andover; but by the advice of his brother Samuel and Madam Phillips, he accepted the Greek tutorship at Cambridge, and afterward the Hollis chair of Mathematics and Natural Philosophy. He continued to preach, however, on occasions, and his sermons show the abundant resources of his well-trained mind. He was one of the choice spirits that reflect such honor upon Dr. Stearns, who fitted them for college. Professor Farrar published many scientific works which were used as text-books in our colleges and at West Point. Dr. Palfrey said that Farrar was the best lecturer he ever listened to at Cambridge in any department. There is a fine bust of him by Powers in the Alumni Hall, and a portrait in your library, where there is also a small likeness of his second wife, to whom the town is indebted for a generous gift of books which became the basis of your present fine collection.

Another scion of the same house was George Farrar, of the famous class of 1839, at Amherst. He practised law for a short time at Charlestown, but died of consumption at the early age of thirty-three, leaving a fragrant memory. His classmates, Dr. Storrs¹ and Bishop Huntington, speak in warm terms of his fine personal qualities and professional ability. Contemporary with the last Farrar, and resembling him in some of his traits, was another Lincoln student of rare promise, Charles Stearns Wheeler,

¹ "The New York Independent" of January 30, 1851, has an appreciative article on Mr. Farrar by Dr. R. S. Storrs.



PROFESSOR JOHN FAI

instructor in History at Harvard. He visited Germany to pursue his studies, and died at Leipsic after a brief illness in 1843. I have read some of his letters with great interest.

I must mention two of your own sons who have honored the ministry in our time,—Ephraim Flint, D.D.,¹ of Hinsdale, a man of fine endowments and of a consecrated spirit, whose influence was felt at Williams College and throughout Berkshire County. While living at Andover in 1865, he and his wife became deeply interested in Joseph Neesima, the Japanese runaway boy whom Mr. Hardy had placed at Phillips Academy. They invited him to spend his evenings at their house, and it was their great privilege to unfold to him not only the English language, but the English Bible, with its heavenly message to a benighted soul. No one can tell the joy they felt in directing the inquiries of this grateful and responsive youth who became in after years the founder of the Doshisha University, and the foremost Christian educator of Japan. A few months before he died, Neesima told me, in his own house at Kyoto, that, under God, it was Mr. Flint, more than any other man, whose teaching led him to embrace the Christian faith.²

It is something of a coincidence that, as one of your sons was thus the means of bringing the Gospel to Japan, another, the Rev. Charles Hartwell, should have been the bearer of good tidings to China, where he has become the Nestor of the American Board Mission in Foo-kien. It was a great pleasure to me a few years ago, in sailing up that picturesque coast from Hongkong, to tarry for a week in the populous city of Foochow, under the hospitable care of the Hartwells and their associates, from whom I learned many of the interesting details of their fruitful and absorbing work.

When the Fitchburg Railroad was being built, there was a young stranger who used to walk alone two miles and a half to church, attending also the Sunday-school and the weekly meetings. He found the good people here very agreeable, and continued the practice two or three years, while engaged as an

¹ A brief memoir of Dr. Flint was written at the request of his church. A copy may be seen in the Lincoln Library.

² See "Neesima's Life and Letters," by Arthur S. Hardy, ch. ii.

engineer on the line. This was the late Thomas Doane, of Charlestown, the founder of Doane College in Nebraska.

In those days there was another youth, an orphan boy, living here with his uncle, attending school and doing a little work on the farm. He joined the church when quite young, and soon after went to Boston to engage in business. Two years later, when he was only about eighteen years of age, he called on one of his friends here and told him he was going into a store of his own. He had made friends and obtained credit for goods and rent, and had a bright prospect before him. That was our well-known and highly esteemed friend R. H. Stearns.

When Theodore Parker was finishing his preparation for college, he used to walk up here from his home in the outskirts of Lexington, after school was over, to recite to George Fiske, one of your good classical scholars who, I believe, was then teaching in the East District. The two became firm friends, and Parker afterward dedicated his volume on Theism to Mr. Fiske and another gentleman "with gratitude for early instruction received at their hands." It was in distinct remembrance of the literary atmosphere which prevailed in this town that led Mr. Parker, late in the forties, at the dedication of the Franklin Schoolhouse in the south part of Lexington, to say that the educational interests of Lexington had been too much neglected, "while that little town on the hill yonder [Lincoln] has long maintained so high a standard that Lexington has depended upon her for many of its teachers. You might take a wheelbarrow," said he, "and call at every house in Lexington, and you could hardly fill it with books—except almanacs and psalm-books and Bibles—while Lincoln has been well supplied with a good variety of literature."

This is rather a severe arraignment of my own town, and local patriotism might forbid my repeating it; but I can say that it has long ceased to be true, if indeed it ever was true; and moreover my loyalty embraces Lincoln as well, so that I shall never withhold any honors which are justly your due. Mr. Parker's compliment is really the recognition of a debt which he owed to some of your teachers, and which they in turn owed to the influence of Dr. Stearns and of the circulating library that you had here

a hundred years ago, when every house had in it a family of readers. And this reputation has been well sustained in our own time, for when some of you were attending school, the records say there was not an illiterate person in the town. Perhaps there is not now. Long may it continue to be true.

Time will not permit me to add to these accumulations.¹ I hope some of your own number will be encouraged to prepare historical papers upon any of the subjects suggested by these discourses, and that they may be given to the Library for preservation. Much could be gathered about your town officers, your deacons, your mothers in Israel, your young men and maidens who have been "brought up to Learning," your enterprising farmers and their favorite crops and fruits, the many college men and the bright young women who have taught in your schools at various periods. Your doctors and lawyers and merchants, your benefactors, your soldiers and sailors, your surveyors and architects and builders, your old taverns and their landlords, your county musters and agricultural fairs,—these all form a constituent part of your own interesting annals.

We should like to know more about the days of the bass viol and the clarinet in church, and how, when the seraphine came in, the player was annoyed by the people keeping time involuntarily with their feet on the uncarpeted floor. When certain hymns were given out, the chorister would announce, across the gallery, "We have no tune, sir, for that hymn;" and the minister would search for another. One of these difficult hymns was, "Our Blest Redeemer e'er He Breathed," and when at last a tune was found for it, there was quite a sensation of relief. Many of your leading men have been in the choir. Samuel Hoar was the chorister early in the century, as well as a delegate at church councils. Major Daniel Weston had the remarkable—and I must think the unequalled—record of having sung sixty-three years continuously. Surely such extraordinary services ought not to be forgotten.

Lincoln's part in the French war, in the Revolution, and in our subsequent wars remains yet to be fully written. Some of you

¹ I need not speak of the Lincoln ancestors of President Garfield, as a monograph which I prepared at the time of his death is in print in your Town Library.

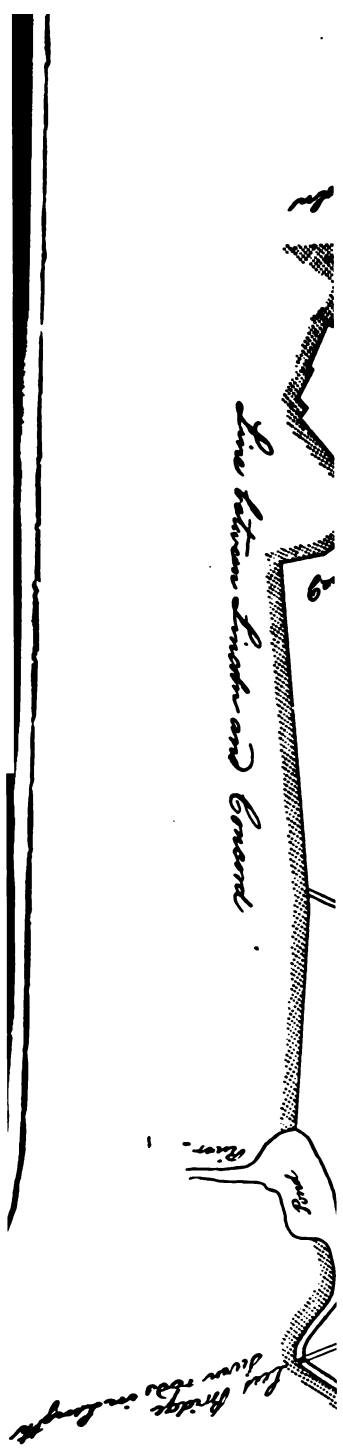
could tell more about the old meeting-house, since Mr. Newton has drawn, from the memory of others, so good a picture of it for a frontispiece. It would be a great favor to all future students of your history if some one familiar with land titles and drawing would prepare plans of the town in sections, giving the roads and the estates of the principal families from the settlement. Dr. Tarbell has made an excellent beginning in this direction.¹

The Library should collect everything that has ever been printed relating to Lincoln and its people, — every town report and warrant, every church manual or calendar or program, every family genealogy, every newspaper that has opened its columns to your affairs, every list of speakers and their subjects in the Bemis Lectureship. I would go farther and ask for materials in manuscript now carefully tied up and put away in drawers and boxes, — letters like those of Charles Stearns Wheeler and Professor Farrar and Dr. Flint; the correspondence of Miss Rice in Persia and of Charles Hartwell in China; sermons written by any of your pastors and by Lincoln boys who have entered the ministry; diaries and interlined almanacs of former generations; portraits and silhouettes and commissions of your leading citizens, with added facts concerning them. No one would support this plea of mine more urgently than Mr. Richardson and Mr. W. F. Wheeler, were they still with us. Their contributions to your history will always be consulted with gratitude by their successors, and I hope the town will soon be ready to follow the example of Concord and Lexington by printing its own official records.

MR. BEMIS.

Among the benefactors of the town probably no one will be more gratefully remembered by your citizens in the years to come than the founder of the lectureship which has already, in the brief period of its existence, given to Lincoln a character and an attractiveness quite beyond what most rural towns possess.

¹ Through the kindness of Dr. George Grosvenor Tarbell, the accompanying outline plan of Lincoln is taken from his copy of the original at the State House, drawn by Mr. Hoar in 1794, as ordered by the Commonwealth. In the margin are some explanatory notes as follows: "... which town contains one House for public



George Franklin Bemis was born here, July 19, 1809, the son of Amos and Susanna (Fiske) Bemis, being the tenth in a family of twelve children, all but two of whom lived to grow up and occupy useful positions, most of them having large families of their own. The mother, I have heard, was a remarkable woman, meeting the manifold duties of her station with great fidelity and wisdom. Her children certainly reflect honor upon her. It is interesting to know that George, whose generosity has added lustre to the family name, was the object of more concern to his mother in his early manhood than any of her other sons. The others had the faculty of getting on in the world; but he encountered repeated discouragements which led his mother one day to say, "Poor George! I don't know what will become of him." The sequel shows that a man of resolution and ability may surmount the difficulties of youth, and by patient industry gain even an extraordinary degree of success.

Mr. Bemis, like most of his contemporaries here, had to be content with the training afforded by the town schools and the opportunity to work on his father's farm, both of which have proved in so many cases to be an admirable apprenticeship for the practical duties of life. To these he added the experience of teaching school two or three winters, and then went to Amherst to learn the printer's trade. In 1834 he came to Concord and published "The Yeoman's Gazette" for eight years under such conditions of limited patronage as to preclude satisfactory profits. It is a credit to his stability that he gave the enterprise a fair trial, but equally a credit to his judgment that he finally gave it up. He then went to Boston and established a press-room at 28 School Street, and inaugurated the system of printing several weekly papers in one room, instead of the old custom of each paper having its own press. Here was a saving of labor and an increase of profit. Among his papers was "The Puritan Recorder," which became "The Congregationalist," and which is still printed by his successors.

worship, one Sawmill, and one pond containing one hundred and ninety-seven acres, the Centre of which town lyeth twelve miles from the Shire town of the County sixteen miles from the Metropolis or Boston town house. . . .

"N. B. One other pond containing by estimation fifty acres."

Mr. Bemis also invented an improved system of setting type. He knew every detail of the business, and would often take hold and help out his men when they were driven. On one occasion his foreman objected to having a certain table brought in at the last moment. Mr. Bemis said the work could be done in twenty-five minutes. The foreman took issue with him, whereupon the chief took off his coat and soon proved the case by a convincing demonstration in less time even than he had said. His kindness of heart found expression in various ways. In hot weather he sometimes ordered lemonade for all his employees. Often he paid their wages in even dollars without taking change. This was not good business, but it gave him a pleasure which he felt he could readily afford.

Our friend was now developing into the larger man that many of us knew him to be. He invested his earnings prudently in real estate. He shipped paper to California, as a purchasing agent, at a time when all paper was made at the East. He was one of the early believers in a large production of copper, and visited Lake Superior to satisfy himself by a personal inspection of the mines. He saw his opportunity, and became a large stockholder and a director in the Tamarack, Boston and Montana and Osceola companies, in which his counsel was highly valued.

Mr. Bemis never had a home of his own, in the proper sense of the word. During the last twenty-five years of his life, while attending to his business a few hours each day in Boston, he lived here with his youngest sister and her family, whom he generously supported. Indeed, he was "Uncle George" to over seventy nephews and nieces of two generations, and he took a personal interest in them all. Some of them remember him as the city uncle who drove out from Boston occasionally with a better horse and buggy than they were accustomed to see. To the younger ones he was as much a part of Lincoln as the old chestnut-tree on the village green. At the time of the Peace Jubilee Festival in Boston he invited all his nieces to attend the opening exercises, and as the tickets were five dollars each, his invitation was gratefully accepted by many of them. He usually drove to the train a quarter of an hour before the time in order to read the newspaper; and on his return in the middle of the afternoon he





MR. GEORGE F. BEMIS.

was always glad to pick up any passengers coming home from the station.

The long habit of practising necessary economy made it impossible for Mr. Bemis ever to spend much upon himself. One cold morning he keenly felt the sharp air in his open buggy on the way to the train, and spoke of it when he reached the office. One of the directors told him he ought to have a closed carriage for such weather, and persuaded him to go at once and order one. The two went together and selected a suitable carryall with a glass front and adjustable runners, which proved to be just what he needed. Yet he never would have thought of it himself. The only other luxury that he indulged in was a fine watch by which most of the clocks in this part of the town were regulated. Since his death, I am told, the dwellers in some of these homes are never quite sure of the time.

Mr. Bemis was always neat in his appearance. He usually wore a silk hat and carried a slender cane, upon which he never leaned. Like some of our well-known public men, he clung to the dress coat long after it had ceased to be commonly worn in the street. His bearing was always that of a gentleman. His face—as the accompanying portrait clearly shows—was calm, thoughtful, sympathetic. He had a kind and gentle disposition. He was simple and refined in his tastes, and always averse to anything noisy or ostentatious. He understood children and willingly joined in their pastimes. He was fond of agreeable society, though too diffident to seek it. He enjoyed sending flowers or a rare plant to some lady friend, leaving her in ignorance of the giver. On occasions he was humorous and playful, especially if he found any one in a dolorous mood.

As a member of your School Board, Mr. Bemis did excellent service, encouraging the pupils and aiding some of the more promising ones to pursue extended courses of study elsewhere. He believed in proper discipline and put a high estimate on good manners. In politics he was an intelligent and loyal Republican, fully alive to the great issues which came before the country.

You do not need to be told that this good citizen and high-minded patriot was an habitual attendant at church, and always a good listener. I remember being much impressed by his atten-

live manner whenever I exchanged with your pastor, and he always stopped and spoke to me. Such parishioners are a powerful support to any minister. You know what a faithful friend he was to Mr. Richardson. Occasionally in the summer Mr. Bemis drove over to Lexington to our afternoon service, and sometimes he brought me back to assist at your evening meeting. His conversation at such times showed how much he was attached to this town and to the institutions of the gospel. He seemed to me a fine example of a man who had sufficient breadth to appreciate both the old and the new methods of preaching. He liked both when accompanied by reverence and earnestness. He knew the contents of the Bible, and had committed to memory many of the cherished hymns of the Church. His feeling toward his Maker was doubtless well expressed by some lines entitled "Thy goodness leadeth me," which were found in his pocket-book after his death; one of the stanzas will show the sentiment of the hymn:—

" Shall all the many years
Of Thine untiring love
Fail, with their wealth of tenderness,
This strong heart to move?
Though late, I trembling come to Thee
Pleading, Thy goodness leadeth me."

For many years Mr. Bemis contemplated doing something for the benefit of Lincoln. In 1883 he gave the large addition of ten acres to the cemetery. But this only increased his desire to do still more in token of his affection for the town. It is supposed that his purpose took definite shape at his sister's house one evening when they were talking about the Lowell Institute of Boston. One of his nieces remarked that she would enjoy doing something like that if she had the means. Mr. Bemis looked up in an expressive way and brought his hand down upon his knee, as if adding emphasis to his thought; but at the time he made no comment. Not long afterward, in April, 1890, he was overtaken by pneumonia—his first and last illness—at the house of his hospitable friend, Miss Parsons on Walnut Avenue, Roxbury, where he made a new will providing for a town hall and an annual course of lectures, "of an instructive and elevating character." These generous bequests, together with one to aid in building this beau-

tiful edifice in which we are assembled, place the name of Bemis by the side of Tarbell and Cary and Munroe and others, well-known in this favored region, who belong in the honorable list of munificent benefactors whom the towns and the Commonwealth will never forget.

You see, my friends, what great resources have been accumulating here during all these years. Are they not designed to yield a good return? The inheritance is yours, with all its inspiring memories, to be guarded and cherished and made still more productive. What could be more stimulating than the story of the lives we have followed here to-day in this long and honorable succession? They did well in their generation, but they have left much for you to do. Therefore in conclusion permit me to say:—

1. Such a church is worthy of your support. Its history shows that God meant it to be a blessing to this community. He has never recalled that purpose. He would still keep the oath which He gave to your fathers. See to it that you also stand by the ancient covenant. Encourage a vigorous administration here by sharing in all its good things. Sustain its appointments, and even its burdens, for they bring a great reward. See that your name is on its roll. Help others to enjoy its fellowship. Be regular in attendance, and bring your children and your friends. Help strangers to feel at home here. Speak of it as if it were your church, and not another's. Revive the old feeling of local kinship; this is really a fine equipment, and you need it. Its power for good you have not yet fully tested. I wonder at the unused forces, the untilled fields, the unfished streams in this beautiful and spacious domain, which the fathers have handed down to you with their prayers and tears. If you would honor their memory, carry forward their work.

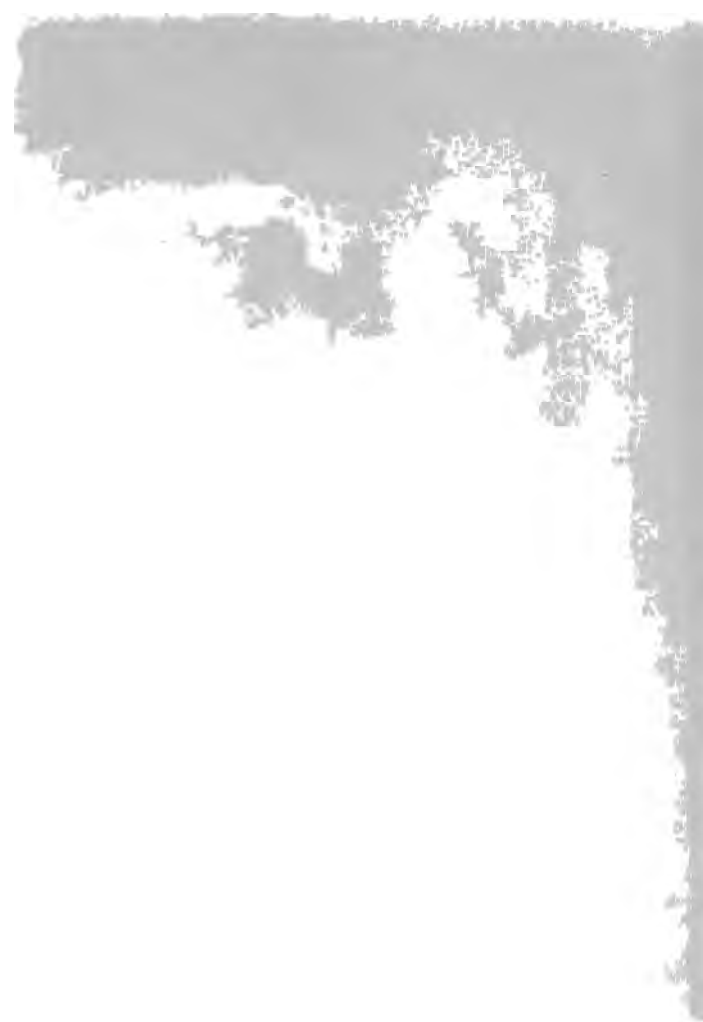
2. You occupy to-day a most favorable position. You have the respect and good-will of the entire community. Our American people are increasingly fond of a town and a church with a history. Sentiment is a powerful factor, even in the valuation of real estate. The fact that Lincoln has always been a farming town is now its chief attraction. Nature has lavished her choicest gifts upon you,—hill and dale, forest and meadow, grassy slopes and

peaceful ponds, cool retreats, pure water, far-reaching views, glorious sunsets, — and all happily undisturbed by any of the disagreeable sights, sounds, and smells which, it must be confessed, have sadly invaded many of our most picturesque localities. I know of no town in the Commonwealth, of the size of this, so well provided with a pleasing church, a fine library, a model town hall, and a well-endowed lectureship, all grouped together and working in such absolute harmony.

3. Your future development will, in many respects, be different from the past; not antagonistic, I hope, but along somewhat different lines. You cannot expect to perpetuate all the old customs. You would not if you could. The social life of the town and the church will not, cannot be precisely what it has been; but the town is here and the church is here, and each will share in the other's prosperity. Both must study the changed conditions and arrange to meet them. The church inevitably partakes of these changes, conservative as it is, and always should be. If it did not it would cease to fulfil its high function, which is to minister to the living, not to the dead. The living know what they want, and take pains to get it. They shape the politics, the industries, the scholarship, the manners, the philosophy of the time; and as a matter of course they shape its religious thought, modes of worship and doctrinal expression.

4. The appeal which this church makes to-day to the people of the town is based upon its divine commission, upon the constitution contained in our text. As a Church of Christ it offers instruction, consolation, salvation, in the name of the Lord. It adheres to simple, intelligible, economic methods which have never been discredited. Its message is the word of God, old yet ever new. Its messengers are those whom I see before me, gratefully celebrating this memorable anniversary. Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments. And He will love thee, and bless thee, and multiply thee in the land which He gave unto thy fathers.









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